

Mr. R. E. Speer,

"Round Top."

She

Dear Mr. Speer,

Will you let me  
thank you for your  
message this morning?  
I know what you meant.  
May be increasingly "Satis-  
fied" yourself - \_\_\_\_\_

FATHER



# The Kermanshah Inscription

Our own testimony.

1. The ever ready witness of the new life

The Exec. Committee

My first reading. Dec. 43:1. In 1891. Then a  
month or so later.

2. The picture with its responsibility for us. Now a then  
our loyalty has taxed him.

3. The loyalty & tenacity. "I am now on." 12th Dec 90.

4. The love of the hill & your dear land.

The words which "our dear land." 12th Dec  
pages. "O. our dear land."  
said - "Gods are made."

Also at "The Gates in Joz."

OFFICE, G.L.U.B.J.T.

Come join the order L. U. B. J.

Under Alexander the Great

May do it today

A daily a day

<sup>or soon</sup> "I might be late"

Com. with his big hands and force

and our common heart here

The present's force

By force. By force

By force, we have been with

Dear Dr. Speer,

Please accept this gift  
from the Siamese teachers  
of the Wang Lang School  
as a slight token of  
appreciation of what you  
have done for them.

Tart  
Kwan  
Annie  
Charoen.  
Traa  
Yewfoong.  
Leck.  
din.

Charoon.

Lulu  
Gai  
Nina



I am willing & desirous, God permitting,  
to support a mission from St. Paul.

Wm. Bryant.

Did God think that the  
sacrifice of Jesus was  
necessary?

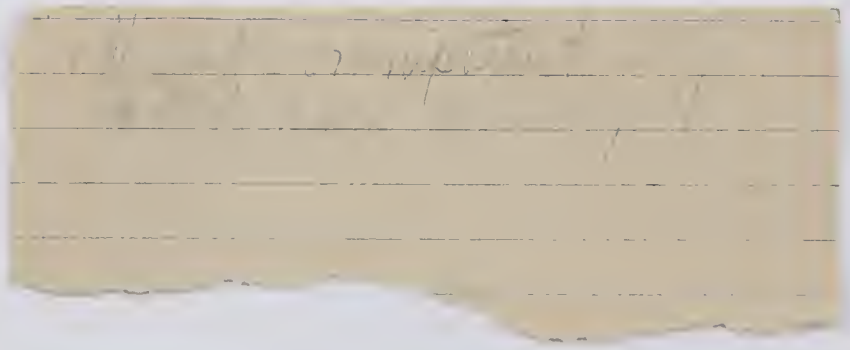
Handwritten text, possibly a list or notes, on aged paper. The text is extremely faint and illegible due to fading and blurring. Some faint characters and numbers are visible, such as "1-7" and "1-2".

Do you think any of  
Christ's miracles might be  
attributed to natural  
rather than supernatural  
causes?

Do you think  
that utter conversion  
can take place  
over-night, or  
that it is a  
gradual process?

What proof is there  
at the present time  
that God is  
omnipotent

What is Prayer



11

Handwritten text, possibly a name or date, which is mostly illegible due to fading and the paper's condition.



Why is it

called a

combination of

perfect fatherhood

instead of the perfect

motherhood or a

combination of both?

66  
6

6. 1840

W.H.

Given to me by my brother  
up in a round family, not  
thinking a great deal of food yet  
possessed of plenty and moral  
virtue. Another, brought up as a  
chattel, preparing, being, and then  
a great deal of food. The latter  
was the property of a man, and  
the first one, the first, and so on.

1841  
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 Mabel Hunt  
 Prof. - Councils  
 Downer - Penn. Abt

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Cause & Books!  
 No part  
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 Again a document!  
 Johnson  
 Proquest  
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 Books & Journals  
 1000 parts, no part  
 400  
 account  
 record  
 1000

1841  
 1841

- 36 Death is for all  
 47 He fell  
 85 Hypnotism  
 96 Rhoicisim  
 110  
 114 Limits needed  
 117  
 112 Objectivity  
 education on  
 duty, ideal  
 132 Life is 3!  
 147 Art, Day & night  
 157 Abolishment  
 152 Unity - Symbolic  
 213 Abolishment Body  
 Ling. Danifan  
 224. Our awakeners  
 276, 231 Clark MacCall  
 259. a boy!  
 264. Church & State  
 314 Patriarchism  
 337 Death  
 340 God man  
 341 " Brotherhood  
 342 " "  
 342 words -  
 359 anti-altern parton  
 395 Personal identity  
 411 Hospital - Cause  
 of Psychology  
 457. Love & will in world  
 461 Bryan - Army  
 463 World peace

Life of St. John. Hart.

Vol II

# THE EASTER QUEST!

I knew thou wert coming, O Lord Divine!  
I felt in the sunshine a softened shine;  
A murmur of welcome I thought I heard  
In the ripple of brook and the chirp of birds;  
And the burrowing bees by the springing grass  
Seemed to be waiting to see Thee pass;  
And the sky, the sea, the throbbing sod  
Pulsed and thrilled at the touch of God!

I knew Thou wert coming, O Love Divine!  
To gather the world's heart up in Thine;  
I knew the bonds of the rock-hewn grave  
Were riven, that, living, Thy life might save;  
But, blind and wayward, I could not see  
Thou wert coming to dwell with me, even me,  
And my heart, overburdened with care of sin,  
Had no fair chambers to take Thee in.

Not one clean spot for Thy foot to tread,  
Not one pure pillow to rest Thy head;  
There was nothing to offer, no bread, no wine  
No oil of joy in this heart of mine;  
And yet the light of Thy kindly face  
Illumed for Thyself one small, dark place  
And I crept to the spot, by Thy smile  
And my tears sprang, ready to wash Thy feet <sup>made sweet</sup>

Now let me come nearer, O Christ Divine  
Make in my soul for Thyself a shrine  
Cleanse, till the desolate place shall be  
Fit for a dwelling, dear Lord, for Thee!  
Rear, if Thou wilt, a throne in my breast;  
Reign! I will worship & serve my Guest  
Abide Thou in me, if in Thee I abide  
What end shall there be to the  
Easter-tide?



thereof that no such  
tion and salvation may  
be perfected, but the  
make our feet, and  
the fully, freely  
new thing in  
a better way

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1. Quinine Sulphate. For malaria.  
As a preventive - One 2 gr. tablet night  
& morning - advised to be taken  
when in regions where malaria is prevalent.  
As a cure for chills & fever - One 5 grain  
tablet three times a day.
2. Bismuth & opium - for diarrhea.  
First clear out the stomach & intestines by  
3 grains of calomel, followed after  
8 hours by a sedative powder or a dose  
of mineral water, if such is obtainable,  
confine the diet to boiled milk  
or broth, 6 to 8 ounces every 2 or 3  
hours, & take one of the Bismuth & opium  
tablets every 2 or 3 hours, till relieved.
3. Rhinitis, for cold in head - take  
one tablet every 2 hours for one or  
two days.
4. Phenacetin, for headache or neuralgia  
or fever, one tablet can be taken,  
& repeated in 2 or 3 hours. Not  
more than 2 or 3 tablets should  
be taken in any one day.
5. Cough - One tablet can be taken every  
2 or 3 hours for relief of troublesome cough.  
Unless cough is really trying, should not be used.

6. Horn & Belladonna Co. For simple constipation,  
one or two tablets can be taken at bedtime.  
Dose must be determined by Experience.

7. Calomel, 1 gr. At onset of any acute  
illness take 2 or 3 grains of Calomel at  
night & follow by Sedley powder or mineral  
water, if obtainable. The latter is not  
necessary, but desirable, if convenient.

8. Morphine Sulphate,  $\frac{1}{16}$  grain - for severe pain -  
One tablet - repeated <sup>once</sup> in 2 or 3 hours, if necessary.  
Not more than 2 tablets in any 12 hours.  
Will probably not be required at all, but if  
really needed, nothing else takes its place.

9. Throat tablets - for mild Sore Throat,  
dissolve one tablet in mouth every  
3 or 4 hours.

10. Aspirin - for rheumatism or acute tonsillitis,  
one tablet every 2 hours until relieved.  
If profuse sweating is caused, stop remedy.  
Is also useful for neuralgia or headache,  
like phenacetin - and not so likely to  
depress.

11. Antiseptic tablets & adhesive plaster -  
for wounds. One tablet to 1 pint  
water makes a solution of bichloride  
of mercury, 1 to 2000.

1. Quinine Sulphate for Malaria: - As a preventive. One 2 gr. tablet night and morning. Advised to be taken when in regions where malaria is prevalent. As a cure for chills and fever, - one 5 gr. tablet, three times a day.
2. Bismuth and opium for diaorrhoea. First clear out the stomach and intestines by 3 gr. of calomel, followed after 8 hours by a Sedlitz powder or a dose of mineral water, if such is obtainable. Confine the diet to boiled milk or broth, 6 to 8 ounces every 2 or 3 hours, and take one of the bismuth and opium tablets every two or three hours, till relieved.
3. Rhinitis, for cold in head. Take tablet every 2 hours for one or two days.
4. Phenacetin for headache or neuralgia or fever. 1 tablet can be taken and repeated in two or three hours. Not more than 2 or 3 tablets should be taken in any one day.
5. Cough. One tablet can be taken every two or three hours for relief of troublesome cough. Unless cough is really trying should not be used.
6. Alvin and Belladonna Co. for simple constipation. One or two tablets can be taken at bedtime. Dose must be determined by experience.
7. Calomel, 1 gr. At onset of any acute illness take two or three grains of calomel at night, and follow by Sedlitz powder or mineral water, if obtainable. The latter is not necessary, but desirable if convenient.
8. Morphine Sulphate. 1/6 grain for severe pain. One tablet, repeated once in two or three hours, if necessary. Not more than two tablets in any 12 hours. Will probably not be required at all, but if really needed, nothing takes its place.
9. Throat tablets, for mild sore throat. Dissolve one tablet in mouth every three or four hours.
10. Aspirin for rheumatism or acute tonsillitis. One tablet every 2 hours until relieved. If profuse sweating is caused stop remedy. Is also

useful for neuralgia or headache, like phenacetin, and not so likely to depress.

11. Antiseptic tablets and adhesive plaster, for wounds. One tablet to one pint of water makes a solution of bichloride of mercury. 1 to 2000.

Howdy Fish - Book

1912

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1895-1900  
by Mary Spier

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1895-1900

1895-1900

Religion of the Greeks: Polytheism.

Dreams divine: obeyed: II, 56-72.

ὄναρ ἐκ Διός ἔστιν: I, 63.

Διός δέ τοι ἄγγελός εἰμι: II, 2663.

Prayer:

Divine will learned by prayer: I 867.

Heard and answered.

a. Chryses' prayer to Apollo: I, 451-7.

b. Achilles' prayer to Thetis: I, 352; 495-510.

c. Chryses' second prayer: I, 451-57.

Prayers made in Bk. II.

a. For life. 401.

εὐχόμενος θάνατον φησὶν.

b. Victory in battle; 412-8.

c. For aid to the memory; 494-92.

d. For the opinion or decision of the  
Musi: 761-762.

Prayers made in Bk. III.

a. Gods called to be witnesses to the  
faithful truces: 274-87.

b. Curse upon truce breakers; 296-301.

c. Death and destruction upon the

2.  
one who had caused the woes; 320-3.  
d. Victory in the contest; 351-4.

Men acted under divine influence.

- a. Achilles moved by Juno to call the people to council; I, 55.
- b. Hector moved to battle by Apollo; XII, 378-379.
- c. Aeneas met Achilles at Apollo's advice; XII, 371.

Protection by the gods:

Hast defended Chrysa, Pilla; I, 37.

Gods pleased with worship; I, 474.

Divine favor gained by obedience; I, 218.

Fortunes of war decreed by heaven; I, 129, 408-10.

Obedient to gods' command; II, 132-7.

Appearance of men could be changed by the gods; II, 482.

Omens and Portents

a. Thundering on the right a favorable omen; II, 353.

b. Thunder sent from Zeus and considered a bad omen in the truce; VII, 594-5.

c. Zeus showed ἐναιόσινα σημάτα - II, 353.



d. A heron sent by Pallas to Diomed  
and Ulysses a good omen: *X*, 321-4  
*XI*, 31-3

e. Rainbow given by Zeus as a sign:

f. Deeds tinged with blood sent by Zeus  
as sign of death: *XI*, 63-4.

g. Snake borne by eagle: *XII*, 240 <sup>egg</sup>.

But, direct command from the  
gods sooner to be followed than  
omens: *XII*, 281-7.

Men driven on by Zeus and Fate  
and in their hands helpless: *XIII*, 103-8.

Rivers had their deities: *XX*, 10; *XXI*, 169-71.

Nature worship among the Trojans:

Prayers for the earth and sun: *III*, 104.

Men who fought with the gods  
soon died: *V*, 503-5; *VI*, 165-7.

Festivals with dance and song: *XV*, 231-2.

Works done without divine favor  
soon destroyed: *XII*, 11-2.

Destiny; cannot be slurred: *VI*, 625

Man never dies before his time: *VI*, 623-4

4  
Conception of the Gods in General.

1. Had mortal bodies: XIII, 84-6.

Apollo's arrows rang on his shoulders: I, 46.

Hera's epithet "white armed": I, 45.

Bread gleam of Athena's eyes: I, 200.

Thetis seizes Zeus by the knees: I, 500.

Thetis touches Zeus under the chin: I, 501.

Zeus nods with his dark brows: I, 528.

Zeus's ambrosial locks: I, 529.

Thetis' epithet "silver footed": I, 538.

Hera's epithet "ox-eyed": I, 568.

Athena's "gleaming eyed": I, 206.

Before the eyes of Hephaistos: I, 587.

Hephaistos seized by the foot: I, 591.

Hera's receiving the cup from the

hand of Hephaistos: I, 596.

"Resistless hands": I, 567.

Thetis wept: I, 413.

Agamemnon was like the gods in  
head and brow, loins and chest: II, 478.

2. Were immortal.

Like the immortals: I, 265.

θεοὶ αἰὲν ἔόντες: I, 290: I 494.

ἐν ἀθανάτοισι θεοῖσιν: I, 520.

Deathless head of Zeus: I, 530.

θεῶν αἰειφενετῶν: II, 400: III, 296

ἀθανάτησι θεῆς: III, 158.

3. Came to earth: I, 44: 194: 359: II, 786.

4. Lived at Olympus.

αἰγλήεντος: I, 532.

Many ridged: I, 499.

Customs same as at a court of mortals

1. Zeus sat on his throne: I, 536.

2. Gods rise at his entrance: I, 533.

Each god had a house built for him by Hephaistos: I, 606-7: XX, 8-9.

Zeus threshold was bronze: I, 426.

ἄγάννιφος: I 420: μακρός: II, 48.

In Zeus's palace thrones for other gods supported by columns: <sup>XX, 16-7.</sup>

Gates at its entrance were

guarded by the Hours: V, 940-3: VIII, 49.

Very far from earth: V, 966-71.

5. Jealous: I-10-11: VII, 553-9.

- 6. Could be angered: I, 44.
- 7. Compassionate: I, 56; 195; 209.
- 8. Appeared only to whom they wished: I, 178.
- 9. Influenced men:

Athena incited the people to go forward. II, 446-451.

Helen is urged to go and see the battle by Iris: III, 139.

- 10. Gave strength: I, 178.
- 11. Sent aid: IV, 373-6: Gods came in person.
- 12. One god influences another: I, 195.
- 13. Omniscient: I 365; II, 485; III, 309.
- 14. Quarrel as men: I 521; VIII, 554-9.
- 15. Feast as mortals: I 602 099; I, 575-6.
- 16. Sleep " " : I 606: 610-11:
- 17. Loved their priests: I, 381.
- 18. Could be at one place only at a time: I 424-5: 495.
- 19. Gave glory: I, 279.
- 20. Sympathized with men: I, 413; 555 099
- 21. Deceived men: II 6-15: 38-40: XXII, 281 099  
III, 374 52.
- 22. Watch men's affairs: II, 156-66; 798.

23. Assumed any form they wished.

Ἀθήνη εἰδομένη κήρυκι; II, 279-80.

Ἴρις εἶσατο φθογγὴν Πολίτη; II, 790.

Ἴρις ἦλθεν εἰδομένη γαλῶ; III, 122

γρηῖ μιν εἰκοῦτα παλαιγενεῖ  
εἰροκόμῳ; III, 386-7.

Phoebus and Pallas on a tree  
watched the army in the  
form of vultures; VII, 78-9.

24. Brought men into trouble: II 376; III 164

25. Sometimes lived and toiled on  
the earth: II 766; XXI, 551 099.

26. Spoke a language different from men.

1. Gods called him Briareus but  
men, Αἰγαίου; I 403-4.

2. Gods called a place Myrtille  
and men, Βατίκεια; II, 813-4.

3. Gods called the river Χαυθῆος  
but men, Σκαμανδρῆ; XX, 96-7.

27. Gave men work to do; II, 436.

28. Gave victory in battle: II, 367; 439 <sup>III,</sup>

29. Gave beauty to men; III, 54-5.

30. Gave what they would to men without men's choice: III, 66.
31. Had different favourites among men: III, 439, 440.
32. Power to take men from danger: III, 350-2.
33. Power to compel men to comply with their wishes: III, 400-2; 418-20.
34. Went death and hatred among mortals: III, 416-417.
35. Hate when angered: III, 415.
36. Were in battles, fighting for their favourites, protecting them; wounded like mortals: IV, V.
37. Bodies were bloodless: V, 419; Did not eat mortals' food: V, 418.
38. Did harm to each other: V, 478-5.
39. Goddess wore like a woman: V, 920.
40. Power to call darkness when they wished: V, 634-5; 975-6.
41. Inconsistent in advising men: V, 1036-9; 1027-3.
42. Represented by images in the temples: robe placed on Tallar's lap: VI, 395.

43. Deed foolishness to men: VII, 455.
44. Propitiated with vows, incense, libations, offerings, prayers: II, 620-2.
45. Troubled men because of a slight: IX, 662-7.
46. All powerful: I, 655.
47. Deification of qualities: XI, 87-8.
48. Could heal wounds: XIV, 659-60.
49. Did not know the deeds of men as soon as done: XIII, 653-4.
50. Gave a prudent mind; prowess in war; grace in the dance, musical skill: XIII, 921-4.
51. One god pleased to be preferred in prayer to other deities: VIII, 683-4.
52. Not in their power always to aid mortals whom they favor: <sup>XVIII</sup> 76-7.
53. Gave material gifts to men: XVIII, 107-8.
54. Planned evil to men whom they hated: XVIII, 457-61.
55. Simply greater men; Vulcan: XVIII, 515-30.
56. Could preserve dead bodies from

- decay: XIX, 43-46.
57. Could give power of speech to dumb  
brutes: XIX, 494.
58. Could fly as quickly as thought: XIX, 1015.
59. Could influence mortals without  
the use of external means. XIX, 105-6.
60. Not all of same rank: XIX, 138-9.
61. Their presence terrible to men: XIX, 173-4.
62. Grow weary as men: XIX, 448-51.
63. Pleased with sacrifice: XIX, 510-1.
64. Took vengeance as men: XXI, 495. XVII, 648
65. Larger in form than mortals: XXI, 505.
66. Did not exist from beginning: XXI, 544-.
67. Could be sent to Tartarus: VIII, 14-5.
68. Even the sea withdrew its waters to  
make way for them: XXIV, 129-30.
69. Could tell lies: XXIV, 498-99.
70. Mindful of their worshippers: XXIV, 537.





Conception of different gods.

I. Apollo.

God of Archery; I 14, 21, 37, 96, 110, 75.

God of Light Φοῖβος; I 43, 64, 72.

God of Prophecy; I 72.

Son of Zeus; I, 21. and Leto; I, 9.

Bearer of the silver bow; I, 37.

Dear to Zeus; I, 86.

Had winds at his control; I, 479.

God of music; I, 603.

II. Hephaistos.

Renowned workman; I, 571.

Once cast from Olympus; I, 591.

Strong in both hands; I 609.

Made sceptre for Zeus; II, 101.

Lame; XVIII, 465.

Power to kindle fires on earth; XXI, 424-5.

III. Ares.

Fickle; I, 1042.

God of war; μῦθος Ἄρης; II, 401.

## IV. Aphrodite.

Laughiter loving φιλομειδής; III, 424.

Resplendent - χρυσέη; III, 64.

Διὸς θυγάτηρ; III, 374.

Very beautiful; III, 396-7.

Superior goddess; V, 405-8.

Attacked and wounded in battle by Diomed; V, 413-6.

Marriage rites her care; V, 430-1.

## V. Γαῖα; Ἥλιος: not important.

Called to witness to oaths; III, 277-8.

## VI. Athene.

Favored the Greeks; III, 439.

γλαυκῶπις Ἀθήνη; II, 444; A 206.

Spoil offered to her; I, 670-2.

Receitful; XVII, 277 sqq.

## VII. Thetis.

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Silver footed; I 538. Achilles' mother:

Θυγάτηρ ἑλίοιο γέροντος; I 538; 556.

VIII. Iris.

Messenger of the gods; II 786; III, 121.  
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 πόδας ὠκεία; II 790; III, 129.

IX. Hera.

Wife of Zeus; I, 546.  
 Golden throne; I, 611.  
 White armed goddess; I, 55; 595.  
 Ox eyed; I, 551.  
 Fugitive; I, 540.  
 Quarrelsome; I, 521; I, 520-1.  
 Spoke with cutting words; I, 539.  
 "Head strong and perverse"; Zeus; I, 1116.  
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 Had power to cause the sun to set; XVIII, 299-300.  
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X. Zeus.

Planned men's affairs; I, 5.  
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High-thunderer; I, 354.

Cloud shrouded; I, 397.

Delighting in thunder; I, 419.

Father of men and gods; I, 544.

Far seeing; I, 498.

Compeller of Clouds; I, 511; 517.

Planner of wiles; I, 540.

Most dread; I, 552.

Supreme in heaven; I, 566-7; 581.

Sender of lightning; I, 609.

Son of Chronos; I, 502; 528.

Destroyer of cities; II, 117.

Relentless, ΣΧΕΤΛΙΟΣ; II, 112.

ΤΟΥ ΚΡΑΤΟΣ ἔΣΤΙ ΜΕΓΙΣΤΟΝ; II, 118

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Aegis bearing; αἰγίαχος; II, 348.

μέγιστος; κούριτος; κεκαίτεφής; II, 412

Sweet in ether; αἰθέρι ναίων; II, 412

Bearing away from Ida.

Ἴδ' ἔθεν μεδέων; III, 276.

- Honored Troy: IV, 58.
- Disapproved of treachery; IV, 303-4.
- Appointed kings; VI, 23-4.
- All providing; VI, 258.
- Sent gods to earth to fight; III, 272-4
- Gave work to men at birth; I, 81-2.
- Sent floods to punish men for injustice and crimes; XVII, 484-8
- Had the Furies waiting his command; XV, 255.
- Rain came from him; XIV, 334
- Care over mortals not constant; XIII, 1-9.
- God of storms; XV, 193.
- Had control of destiny; XVI, 548-51.
- Weighed the fate of armies in his balance; VIII, 83 099.
- Protector of suppliants; XXIV, 719-20
- Perceived thoughts of other gods; VIII, 559.

XI. Muses.

Goddesses; Θεαι; II, 485.

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Omniscient; II, 485.

συφατέρες Διὸς ἀϊγιόχοιο; II, 491-2.

Mountain nymphs:

Daughters of Zeus; VI, 540-1.

Erinyes:

Pitiless; came from Erebus; IX, 709-10.

Furies:

Dwelt below the earth and take vengeance on men; IX, 311-2.

XII. Poseidon.

Son of Rhea; brother to Zeus; IV, 232-3

Rode on surface of sea; XIII, 83-7.

Bold and defiant; IX, 206-7.

Future World:

Αἰὸς ἦς: V. 811.

Above of spirits after death: I, 3; III, <sup>322</sup>

Place of Punishment; III. 278-9.

οἱ καμόντας ἀνθρώπους  
τίρσοθον.

Pluto deaf to prayer and unrelenting; II, 191-3.

Pluto, King of lower world; II, 234

"Massy gates and walls of Hades": XIII, 517-8.

Realms of Pluto, horrible, dismal, abhorred even by gods; II, 85-6.

Soul went unwillingly; XII, 63-4

Dead in Hades lost remembrance of friends; XXII, 479.



## Sacred offices.

I. Priest: ἱερεὺς

Badge, jillets στέμμα θεοῦ; I, 14.

Sacred; I, 28.

II. Sooth sayers, μάρτις; I, 62.

III. Dream interpreter; ὄνειροπόλον; I, 63.

IV. Seer; οἰωνοπόλος; I, 69.

Knowledge of the future; I, 70.

V. Heralds: Διὸς ἄγγελοι; I, 334.

Brought the message from  
Jews; VII, 35: 499.

Respected; X, 379.

## Custom of sacrifice.

To appease the gods; I, 99-100; 147.

Animals slain:

Bulls and goats; I, 41.

Sheep; I, 66.

Could be made by soldiers; II, 400

## Order of sacrifice.

Hands washed; I, 449.

Barley taken up; I, 449.

Prayer made; and barley scattered; I, 458.

Small pieces of victims cut off, wrapped in fat; pieces of flesh laid on; all burned; I, 460 sq.

Priest poured on wine; I, 463.

After vitals are tasted, rest of flesh roasted on spits and taken off; I, 464-5.

20.  
Morality of the Greeks.

Revenge not considered wrong:

Odysseus' prayer and its answer: I, 370-71.

Punishment of wrong.

Crime of Agamemnon brought death to Greeks: I.

Deceit not disapproved: Agamemnon's encouraging the people to go home: II, 73; 110-43.

Very wrong to break an oath.

Punished by gods: III, 278-9.

One who loves stripes, a lawless man or wretch: IX, 73-5.

"Gentle ways best": IX, 315.

Revenge just: IX, 481.

Men should be the enemy of one who wrongs their friend: IX, 766-7.

Sons must suffer for the guilt of their fathers: XI, 167.

A man should not bear a grudge forever: XXI, 79-80.

Valiant men soon appeased: XIII

Honorable for even a king to  
make amends to one whom  
he had wronged: XIX, 221-2.

Contradictions:

Gods did not know all things

Isis sent by Juno without

XVIII, 299-10.

the knowledge of even Juns:

XIV, 97-9.

Gods not all powerful:

## Political Organization.

Assembly of the chief; βουλή; II, 23

1. Called by the nobles; I, 54.
2. Speaker arose to speak; I, 58:68.
3. Sceptre held by speaker as sign of his right to speak; I, 224:238.
4. Dismissed by rising; I, 305.

Assembly of the people; ἀγορά; II, 86-91.

People voted by acclamation; I, 22.  
II, 333-5

## Monarchy:

Rulers kings; I, 77-9.

Kings of divine origin; I, 176.

King's word believed before a common man's; II, 80-2.

Government by all the people not approved at all; II, 204.

King authorized by gods; II, 205-6.

Duty of kings to act for the common good; II, 120-2.

Duty of citizens to strengthen the authority of their prince; III, 255-6.

Common people thought to be  
inferior to kings; II, 200-1.

Episode of Thersites shows the  
contempt in which com-  
mon people were held; II, 212-77.

Cities passed over from one  
king to another at their rulers  
wish; IX, 360-4.

Cities paid tribute; IX, 370.

## The Greek.

## I. In War.

## a. His armor.

Greaves; κνημίδες; III, 330.

Held by clasps at ankles; III, 331.

Breast plate; θώρηξ; III, 332.

Sword; ζίφος; III, 334.

Shield; σάκος; III, 335.

Helmet, with crest made of horse hair; κυρέη ἵππουρις; III, 336.

Spear; ἔγχος; III, 338.

b. Prisoners ransomed by gifts; I, 13.

c. Cities plundered; I, 164; 367.

d. Spoils divided; I, 368.

e. Herald employed; I, 320; III, 118.

f. Corporal punishment used among common soldiers; II, 264-7.

h. Single combats; III, 315-99.

Ground measured.

Lot for one who should be the first to strike.

Fought with long spears; III, 137.

victory of the whole army to  
be determined; III, 91-75

i. Soldiers at rest.

Arms on the ground; III, 114.

Lean on their shields;

ἀσπίσι κεκλιμένοι; III, 135.

Spears stuck in the ground  
by their sides; III, 135.

j. Mares used in army; II, 763.

k. Fighting done from chariots; IV, 392b

g. Victor sacks his victim's body; IV, 587.  
<sup>672-3.</sup>

l. Defence in war. VII, 429-37.

High towers built with gate and  
chariot way; around these a  
deep trench.

m. Fate of a captured city; women  
killed, women and  
children taken captive; IX, 735-7.

n. Stones used as weapons; XII, 345.

Battle axes XIII, 768; slings made  
of twisted wool; XIII, 903.



## II. In private life.

## a. His dress.

Soft tunic: χιτῶν; II, 42; 260.

Outer cloaks: φᾶρος; II, 43.

Sandals: πέδιλα; II, 44.

Cloak; χλαῖνα; II, 183; 260.

Clothing colored: III, 126; VI, 385.

Women, veiled in public: III, 141.

Rich embroidered robes: VI, 378-9.

Ornaments: clasps, buckles, bracelets, necklaces; xviii, 501-2.

## b. His house: (from buildings in Troy)

Roofed, μέγαθρον; II, 414.

Had doors, possibly folding; II, 415

Plur. used: οὐρετρα.

Porticos; Chambers of stone polished; VI, 319-25.

Hall; VI, 413.

vestibule; IX, 588.

## c. His games.

Quoits; II, 774-5

Hunting; II, 774-5.

Chariot race; xxiii, 322

Boxing match; xxiii, 802.

Wrestling match; xxiii, 861.

Archery; xxiii, 1042.

The Dance; xviii, 731

Tumblers amuse people; xviii, 747.

d. Skill in working in metals, etc.

Ornaments made of brass:

clasps, buckles, bracelets, neck-

laces; xviii, 501-2. Nestor's <sup>xI.</sup>beaker; 769-3.

Forging: metal placed on  
the block; sledge and pier-  
cers used; fire blown by  
bellows. xviii, 591-600.

Ewer; Basin; xxiv, 389-390.

Urn; xxiv, 1014.

Golden goblets; χρύσεια κύ-  
πελλα. III, 248.

Embossed Bowl.

II. Weaving on the loom. I, 31; III, 125.

Clothing of (different) colors. VI, 385.

δίπλακα πορφύρεη. III, 126.

Tapestry weaving.

Helena's tapestry of the brave  
deeds of Τρώων καὶ Ἀχαιῶν: III, 1267

Andromache wrought flow-  
ers of rare device. XXII, 54, 3-4.

Tapestried mats: XXIV, 294.

Beautifully embroidered band.

πολύκεστος ἱμάς: III, 871.

Rich, embroidered robes. VI, 378-9

Woven by Sidonian virgins.

Fine linen: XVIII, 444. Lawu: IX, 825.

e. His skill in agriculture.

Crops raised: I, 154. Plows used: X, 419.  
21

Vineyards cultivated: VI, 253.

Fan used in threshing wheat:  
XIII - 739-42.

Harvest: reapers with sickles  
cast the handfuls to the ground,  
binders tied them; boys came  
last carrying the handfuls: XVIII, 637-8.

In vineyards, vines supported  
ed by stakes: vineyards sur-  
rounded by trench and hedge: XVIII.  
703-4

Barley threshed by oxen tread-  
ing it on threshing floor: XX, 626-30.

System of irrigation: chan-  
nels made for water between  
the flower beds: XXI, 318-23.

f. His skill in music.

Flutes, pipes, harps: IX, 229; X, 16.

Lutes: XVIII, 619.

Even king and warrior  
skilled in music: <sup>IX, 228-33.</sup> Achilles.

g. His food.

Bread (offered in canister) IX, 268.

Drink made of wine, cheese,  
and flour: X, 776-9.

Onion, honey, cheese: XI, 764-8.

h. His honors to the dead.

Tombs built: II, 793.

Dead body washed and a-  
nointed with oil: XXIV, 914-5.

Great respect for body: XXII, 419-26.

Feast and games in honor  
of the dead: XXIII, 35: 322 099.

Body sometimes buried; xxiv, 1005-6.

Ashes quenched with wine, xxiv, 1007-8.

Urn with ashes of dead placed in a tomb; xxiv, 1014-17.

i His form of making  $\pi\rho\sigma\tau\alpha$   
 $\delta\rho\kappa\iota\alpha$ ; ut. 269-97.

1 Wine of both sides mingled in the same vessel:  $\kappa\rho\eta\tau\eta\rho$ ,

$\delta\iota\nu\omicron\nu$   $\mu\iota\sigma\gamma\omicron\nu$

2 Kings bathe their hands in water:  $\beta\alpha\sigma\iota\kappa\epsilon\upsilon\sigma\iota\nu$   $\epsilon\delta\omega\rho$   $\epsilon\pi\iota$   
 $\chi\epsilon\iota\rho\alpha\varsigma$   $\epsilon\chi\epsilon\upsilon\alpha\nu$ .

3. Hairs cut from sleepers' heads and given to the nobles:  $\tau\acute{\alpha}\mu\upsilon\epsilon$   
 $\tau\rho\iota\chi\alpha\varsigma$   $\kappa\eta\rho\omicron\kappa\epsilon\varsigma$   $\nu\epsilon\acute{\iota}\mu\alpha\nu$   
 $\acute{\alpha}\rho\acute{\iota}\sigma\tau\omicron\iota\varsigma$ .

4. Prayer by chief prince.

5. Throats of victims cut.

6. Libations and prayer to immortal gods.

j Miscellaneous.

1. Furniture:

Couches, III, 391.

Chairs; ἵπποσ: III, 424.

Bed, overspread with skins.

purple coverlets, sheets

of lawn: II, 823-5.

Table: XI, 764.

Foot stool; XVIII, 489.

Tripod (water warmed

in it) XVIII, 433-9.

2. Marriage.

Dower given by the father

to a bride: IX, 178-80.

Bride led in procession

with flaming torch: XVIII-<sup>516-7.</sup>

Dancers and musicians

in the procession; XVIII, 619.

3. Host and guest.

Duties sacred: III, 353-4.

Exchange gifts; XI, 285.

Polite to bid guest to be

seated; XI, 785; 953.

Great honor to guest; XI, 954

4. Court. XVIII, 624 899.

Held in market place.

Elders sat around on stones  
as judges.

People throwing and clamor.  
In midst, money to be  
given to the successful one.

5. Ashes cast over head, sign  
of great sorrow. XVIII, 29-30  
Comp. ed. T.  
Leaving hair, sign of sorrow.  
XXII, 99: 500.

6. Heroes went without re-  
straint: IX-15-6; X, 615.

7. Gifts given to show good-  
will: VII, 386.

8. Heavily drunk: IX, 277.

## Position of Women.

Women and children greatly loved: Agamemnon praises them when urging the people to go  $\phi\iota\lambda\eta\nu\ \pi\alpha\tau\rho\iota\delta\alpha\ \pi\alpha\iota\delta\alpha\nu$ : II, 136.

A man one month from his wife grows impatient: II, 292-3.

Mingled freely with men and appeared in public. III, 142-65.

When on street, attended by maid servants. III, 142.

Veiled themselves when they went from the house: <sup>III</sup>141:449.

Held very dear by their husbands. V, 398, 606, 862.

In some apartments with their husbands, allotting tasks to their maids: VI, 420-1.

"Every good man loves and cherishes his spouse." IX, 423-4.



## Greek Heroes.

## 1. Achilles:

God like: I, 7, 121, 131, 292.

Lion hearted: VII, 296.

Fleet footed: I, 38, 84, 121, 148, 215.

Dear to Zeus: I 74.

Fierce: XXII, 323-8.

Merciless: XXI, 184.

Most terrible: I, 146.

Zeus born, Διογενής; I, 489.

Swiftest of fate: I, 505

Dear to Ares: Ἄρηϊφίλος; II, 778.

His soldiers, Myrmidons: III, 180.

Skilled in music: IX, 228-33.

Hated deceit: IX, 386-8.

Quick tempered: XI, 795-4.

Not pitiful nor mild  
but hard hearted: XX, 587-8.

## 2. Menelaus.

Ἄρηϊφίλος; III, 21, 90

As an orator was brief and  
to the point: III, 213-15.

fair, ζανθός, III, 284; 434.  
Not slothful nor cowardly but dependent, I, 140-3.

3. Agamemnon.

Claveshaker of the people; I, 17.

Prince of Men; I, 7, 172, 285

Far-ruling, I, 112.

Ruler; I, 130.

Husband of Clytemnestra; I, 113.

Most glorious son of Atreus

Ἄτρεΐδῃ κούδοτε; II, 434.

Blessed, μάκαρ; III, 182.

Child of destiny;

μοιρηγενής; III, 182.

Favored by the deity;

ὀκρῖόβλαμον; III, 182.

Brave and great; III, 167.

Beautiful and stately; III, 169-70

ἀγαθός πατικός; III, 179.

κρατερός αἰχμητής; III, 179.

## 4. Odysseus.

Λαερτιάδης: III, 200

Godlike: I, 145; II, 244; 385.

Crafty: I, 311, πολύμητις; II, 200.

Διὶ μῆτιν ἀτάλαντος: II, 169.

πολυμήχανος; II, 173.

Διοφενὲς Λαερτιάδης; II, 173.

Father of Telemachus; II, 260.

Πτολίπορθος; II, 278.

## 5. Nestor.

Son of Neleus; II, 20.

Source of stories of the past.

VII, 175-204; XI, 815-839.

Sweet toned orator of Pylians; I, 248

ἄναξ Πύλοιο ἠμαθόεντος; II, 77.

Πυλογενὲς βασιλεύς; II, 54.

Γερήνιος ἵππιота; II, 336; 432.

## 6. Patroclus.

Διοφενῆς; I, 387.

ἄναξ; XXI, 128.

"Gentle in his life to all."

XVII, 809-810.

## 7. Ajax.

Bravest hero after Achilles;  
II, 768.

Dreadful; Περὶ πρὸς; II, 229.

Bulwark of the Achaean  
ἔρκος Ἀχαιῶν; II, 229.

ἦὸς τὲ μέγας; II, 226.

## 8. Idomeneus.

θεὸς ὡς; III, 230.

Prince of the Cretans; II, 230, 231.

## 9. Diomed.

Large souled; IV, 461.

Very brave in battle; V

Little respect for gods; V, 537-8.

Bravery shown in going to Trojan camp as a spy; X, 253-4.

## Trojan Heroes.

## 1. Hector.

Brave; XX, 466-8.

κορυθαίαιος; III, 53, 324.

μέγας; III, 324.

Never treated, even Helen,  
harshly; XXIV, 975-83.

## 2. Paris.

Greek, Alexander.

θεοειδής; III, 16, 37.

Cowardly; III, 53-7.

Hated by Trojans; III, 367-8: 454.

His punishment prayed  
for by even his own peo-  
ple; III, 319-22.

I resolute; VI, 457-9.

## 3. Priam.

King of Troy.

Respected by even Greeks; III, 106. <sup>267-8.</sup>

ἰσθθεός φῶς; III, 310.

of stable mind; IX, 232.

## 4. Aeneas.

ought to release the gods; XX, 375-7.

The Greek. (appendix to P24).

Love for home;  $\text{IV}, 142-154$ .

Love for the sea:

Stayed by the ships;  $\text{I}, 12, 26$ .

Assembled by ships;  $\text{I}, 305$ .

Achilles related by his ships;  $\text{I}, 329$ .

His ships.

$\epsilon\upsilon\nu\acute{\alpha}\varsigma$ , stones, used for anchors;  $\text{I}, 436$ .

Mast,  $\iota\sigma\tau\acute{o}\varsigma$ , could be lowered by fore stays  $\pi\rho\acute{o}\tau\omicron\iota\sigma\iota$  and put into mast crutch  $\iota\sigma\tau\omicron\delta\acute{o}\kappa\eta$ .

Sails;  $\iota\sigma\tau\acute{\iota}\alpha$ ,  $\text{I}, 433; 481$ .

Oars used;  $\text{I}, 435$ .

Adjectives given to ships.

$\theta\omicron\acute{\alpha}\varsigma$ ;  $\text{I}, 12; \text{II}, 17; 168$ .

$\epsilon\acute{\iota}\sigma\alpha\varsigma$ ,  $\text{I}, 305$ .  $\mu\epsilon\lambda\alpha\acute{\iota}\nu\eta$ ;  $\text{I}, 329$ .

$\omega\kappa\upsilon\pi\acute{o}\rho\omicron\iota\sigma\iota\nu$ ;  $\text{I}, 488$ .

$\acute{\alpha}\mu\phi\iota\epsilon\lambda\acute{\iota}\sigma\sigma\alpha\varsigma$ ,  $\text{II}, 181$ ;  $\mu\epsilon\lambda\alpha\phi\upsilon\rho\acute{\alpha}\varsigma$   $\text{II}, 119$ .

$\pi\omicron\lambda\upsilon\zeta\acute{\upsilon}\varphi$ ;  $\text{II}, 293$ .  $\pi\omicron\upsilon\tau\omicron\pi\acute{o}\rho\omicron\iota\sigma\iota\nu$   $\text{III}, 46$ .

$\kappa\omicron\rho\omega\nu\acute{\iota}\sigma\iota\nu$ ;  $\text{II}, 392$ .  $\text{III}, 283$ .

## Adjectives given to the Sea.

ποκυφλοῖστροιο; I, 34.

much resounding.

ἤχῆεσσα; I, 157.

echoing.

δῖαν, I, 14; God-like.

ὄτρυγέτοιο; I, 316.

restless.

ποκιῆς; I, 350; 359. flowy.

δίνωπα; I, 350; wine-colored.

βαθεῖαν, deep; I, 532.

## Adjectives given to war.

ἄπρηκτον; II, 121.

ἀλίστος; II, 797.

ὄϊζοροῦ; III, 112.

ποκύδακρον; III, 132; 165.

1141

Shield of Achilles forged by Vulcan  
XVIII, 60, sqq.

Five folds: border triple  
and white.

Silver belt attached to it.

Brought on it the earth,  
heaven, sun, moon, stars  
and different scenes.

1. A bride and her at-  
tendants.
2. A court in the forum
3. A besieged city
4. A ploughman in the field.
5. A harvest field.
6. A vine yard.
7. A herd with shepherds.
8. A pasture, sheep, and cottages.
9. A dance of youths and  
maidens.

Ocean stream formed  
the border.



## Aegis:

Borne by Zeus: αἰγίσχος: II, 348.

Sometimes carried by Athena: II, 447.

One hundred golden plaited tassels: II, 448-9.

Granted to Apollo to cause fear among the Greeks: XV, 286-8.

Made by Vulcan; given to Zeus to rout armies: XII, 385-9.

243.

Fauna of Homer.

Oxen and Goats; I. 41.

Mules and fleet dogs; I. 50.

Sheep; I. 66.

Jacksals; XI, 576.

Beer; I, 225.

Ass; XI, 678.

Wasps; XVI, 327.

Bees, μελίση; II, 87.

Swallows, στρουθός; II, 311.

Geese χήν; II 460.

Cranes, γέρανος; II, 460.

Swans; κύκνος; II, 460.

Flies, μύμη; II, 469.

Leopard; III, 17.

Lion; λέων; III, 23.

Ram, κτίκος; III, 196.

Hind; XI, 137.

Grasshoppers, τεττίγεσσι; III, 151.

Yulwrees; IV, 306.

Row; IX, 256.

Fawns, IV, 313

- Heron, X, 322.  
 Wild Boar; IV, 375.  
 Otter; X, 398.  
 Wolves; IV, 594.  
 Doves; IV, 979; XV, 296.  
 Hare; X, 430.  
 Starlings, XVI, 732.  
 Doves, XVI, 732.  
 Oysters; XVII, 937.  
 Falcon; XV, 296.  
 Eagle; XII, 24.  
 Whales; XIV, 33.  
 Turtle; XI, 772.  
 Worms; XIII, 819.  
 Hawk; VIII, 74.  
 Panther; XVII, 24.  
 Steeds; XIX, 485.  
 Locusts; XXI, 17.  
 Dolphin; XXI, 31.  
 Eels; XXI, 259.  
 Fishes; XXI, 152.  
 Serpent; XXI, 118.

42

# Flora of Homer.

Clover, κωτόσ: II, 776.

Parsley, σέλινος: II, 776.

Plank-tree: πλαντάνιστρος: II, 307.

Vines, III, 184.

Onion; XI, 767.

Poplar; IV, 610; XVI, 604

Wheat; XXIII, 729.

Fig tree: V, 702.

Cedar; XXIV, 246.

Ash; V, 827.

Cornel; XVI, 963.

Beech; V, 868. Tree of Zeus: VII, 80

Elm; VI, 542; XXI, 301

Wild fig tree; VI, 557.

Sea-weed; IX, 8.

Osier; XI, 126.

Tamarisk; X, 550.

Olive; XIII, 769.

Corn; X, 668.

Willow; XXI, 435.

Oaks; XI, 142.

Pines: XI, 601.

Reeds, Rushes: XX I, 437.

Barley: XX, 628.

Oats: VIII, 691.

Poppy: VIII, 386.

Larch: XX III, 404.

Box-wood: XXIV, 347.

Fir: XXIV, 468.

# Figures of Speech.

## I Similes

- a. The Greeks hasten to the *ajopa* with a noise like the raging of the waves on the strand and the re-echoing of the deep. II, 207-10.
- b. The shout of the Trojans as they advance to battle is like the clamor made by cranes when they war with the Pygmies. III, 2-6.
- c. Dust arises like a mist poured on the mountain top by *Notus*. III, 10-11.
- d. Paris flees from *Helenus* as a man shuns a serpent. II, 93-4.
- e. Hector's heart is like an axe. III, 60.
- f. The shrill voices of the old men as they talk at the gate

- are like the vices of grass hoppers in the wood: III, 150-3.
- g. The words Odysseus spoke were like winter snowflakes: III, 222.
- h. Athena basted from Olympus like a star or meteor: IV, 93-9.
- i. Athena turned aside the arrow, as a mother brushes a fly from her sleeping child: IV, 165-8.
- f. The creeks were as calm as clouds in the sky on a windless day: V, 655-60.
- k. The generations of man are like the leaves of the forest. One grows up while another is dying: VI, 186-190.
- l. Hector and Paris encouraged the Trojans as a breeze aids weary sailors: VII, 4-10.
- m. Thracian steeds: "The snow

is not so white, the wind is not so swift." X 515-8 Hyperbole.

- u. Hector appeared among the soldiers, then disappeared as a portentous star now shines, now is hidden under the clouds: XI, 74-6.
- o. Apollo overthrew the defence of the Greeks as a boy on the shore scatters the mounds of sand: X 453-5
7. Beautiful Euphorus fell like an olive tree with its white blossoms: XV 11, 63-70.
8. The Trojans raised a clamor like the roar made when a great river meets the bellows of the sea: XVII, 318-22.



## II. Μεταφορ.

Androsial sleep.

ἀμβρόσιος ὕπνος: IV, 19.

Clothed with heavy garments.

ἔσσο λάϊνον χιτῶνα: II, 59.

Night came over his eyes: IV, 826.

Slept an iron sleep: XI, 285.

The Greeks' destruction and rescue hang on a knife's edge balanced: X, 202-3.

## III. Personification.

a. Restless sea.

ἀτρυτέτοιο ἁλός: I, 316.

b. Honey hearted slumber.

μελίφρων ὕπνος: II, 34.

c. Rumor flashed among them.

ὅσα δεδήει: II, 93.

d. Winged words.

ἔπεα πτερόεντα: II, 7, III, 156.

e. Pitiless sword: III, 294.

f. Over the sea's broad back: II, 19.

ἔπ' εὐρέα ρῶτα θαλάσσης

- g. Spear bites deep. V, 344.  
 h. North wind sleeps: V, 657.  
 i. Misfortune is strong of  
 limb and swift of foot. IX, 625.  
 j. Moon in sapphire robes: VIII, 1.  
 k. Prayers are daughters  
 of Zeus. IX, 622-5.

IV. Metonymy.

- a. Held the vitals over the fire.  
 ὑπείρεχον ἠφαιστοιο. II, 426.  
 b. "That we may join battle"  
 ἵνα ζυγάσωμεν Ἄρηα. II, 381.  
 c. Ribless sword.  
 νηλεῖ ἑλκεῖ: III, 294.

## Homeric epithets.

Fair cheeked, Cinyseis

Χρυσῆς καλλιπάρηος: I. 43.

Silver footed Thetis.

ἄργυρόπεζα Θέτις: I. 538.

Ambrosial sleep.

ἄμβροσιος ὕπνος: II. 19.

Honey hearted slumber.

μελίφρων ὕπνος: II. 34.

Silver tongued heralds.

κηρύκεσσι λιγυφθόγοισι: II. 50.

Ambrosial night.

νύξ ἀμβροσίη: II. 57.

Aigos rearer of horses.

Ἄγρος ἵππόβοτον: III. 75.

Achaia land of beautiful women.

Ἀχαιῖδα καλλιγύναικα: I. 75.

Life producing earth.

φυσίβοος αἴα: III. 243.

Gleaming eyed maiden

ἐλκώπιβα κόυρη: III. 355.

Beak casting long shadows.

ἔχθος βολιχόσκηλον.

## Homeric Future Conditions.

1. Most vivid: II, 397.

Prot, εἰ with Fut. Ind.

Apod fut. Ind.

εἰ βουλεύσομεν, ἔσται

2. Probability. II, 391-3.

Prot εἰ with Subj.

Apod. Fut. Ind.

ὄν κ' ἐγὼν νοήσω, ἔσται.

3. Prob. weakened. II, 137.

Prot, εἰ with Subj.

Apod. Fut. Ind. or Subj with ἄν

εἰ κεδύωσιν... κεν ἔλωμαι

4. εἰ κε with opt.

Apod. κεν opt. II, 123-7.

εἴπερ κ' ἐθέλομεν, - κεν  
θευσίατο.

5. Possibility. II, 391-2.

Prot, εἰ with opt.

Apod ἄν " "

αἰ εἴεν, ἡμύσειε κεν.

Persons, some of the  
Sister of Women  
College, Massachusetts  
and the ...





Evolution is God's way of doing things! Friendly Card Study His creations, go to Nature & observe its structure! Burbank's experiments are evolutions, I prefer to take

Name

God's record than man's record

Address

" is the fact evolution does not affect the divinity of Christ; Mrs. Algeo.

(OVER)



## A Scotch Blessing

"If after kirk ye bide a wee,  
    There's some wad like to speak to ye.  
If after kirk ye rise and flee,  
    We'll all seem cold and stiff to ye.  
The one that's in the seat with ye,  
    Is stranger here than ye, maybe.  
All here ha'e got their fears and cares;  
    Add ye your soul unto our prayers,  
Be ye our angel unawares."

ALDEN PARK MANOR  
GERMANTOWN, PHILADELPHIA

5-2-20

Dear Dr. Steer:

I deeply appreciate your lovely note. I especially appreciate the fact that you feared to write to Jim as you went to the Quiet Day. That would have touched him very much. I was hoping someone would do it, and it was very characteristic of you to think of just that thing.

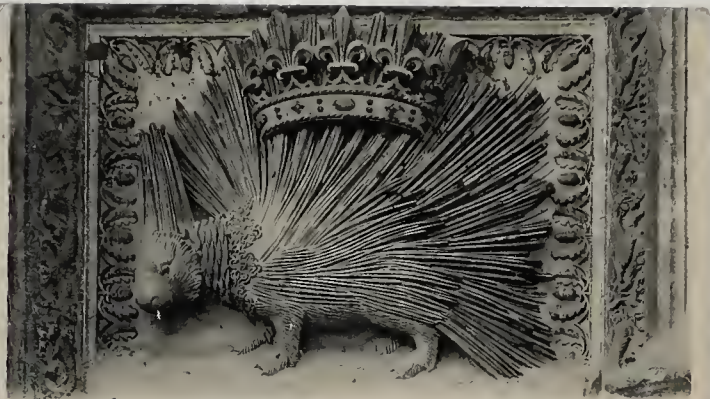
I wonder whether you know how very dear Jim was to Jim. He always spoke of you with the deepest love and appreciation; for you represented to him

a rare combination of strength and love and gentleness  
and spirituality which made you a blessing everywhere.  
Your sorrow of this fall was his also. Each night  
he prayed for you. He suffered so much with you that  
he lost sleep. He admired your marvellous courage and  
received new inspiration from it.

I want you to know all this, for perhaps only I  
could know what a comfort and inspiration you have ever  
been to Jim, and Jim had an unerring sense of  
the real thing in life and in people.

Will you please see that somehow the other members of the  
Quint Day get my enclosed message of gratitude.

Very sincerely yours,  
Mary Wentworth McConaughy



# Carte Postale

Correspondance



Who would have thought I  
should have found him over  
here! For here he is, Crowned  
as he should be, and just  
ready for the pot. Keep him  
till next summer's trip — would  
it were this Summer! I have  
been having a wonderful time.  
With love to all, Dear Robert,  
— always,  
A.H.S.

Aug. 1.

Aslieou  
J. Robert Espeer Mt. Desert  
Camp Diamond, Maine  
Peterson, A. H.  
Englewood U.S.A.  
W.J.

CHRISTMAS BOOK - 1923

<u>NAME</u>	<u>ADDRESS</u>	<u>NAME</u>	<u>ADDRESS</u>
J. A. Lichty		Georgs S. Barber	
S. H. Chester,.....	Passaic, N.J.	J. E. Williams	
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H. C. Swearingen		Will Fry	
Bp. L. P. Wileon		<del>A. F. Robertson</del>	
<del>F. M. North</del>		<del>J. S. Cushman</del>	
<del>J. D. Rockefeller</del>		James Suydam	
<del>H. C. Morse</del>		Aunt Clara	
<del>E. E. Olcott</del>		Ada Barber	
A. E. Stearns		C. S. Macfarland	
Mrs. John Meigs		G.E.S. Coe	
<del>H. G. Buchler</del>		Mrs. H. R. Elliott	
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William Imbrie		Rev. & Mrs. T.J.B. Harris	
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J. J. Egan		G. Alexander	
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John McDowell		E. C. Cronk	
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A. A. Hyde		<del>Chaplain Scott</del>	
<del>J. R. Stevenson</del>		<del>Dr. &amp; Mrs. Howard Ar-Kelley...</del>	Baltimore, Md.
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J.C.R. Ewing		Mr. & Mrs. W. J. Schieffelin	
L. S. Mudge		Mr. & Mrs. E. E. Olcott	
N. W. Rowell		<i>Magnus C. Alaman</i>	

Christmas Book.....2

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Chaplain Scott.....	(Navy)	Geo. W. Truett.....	1st Baptist Ch. Dallas Tex.
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Dr. Reed		Mr. & Mrs. C. F. Koch	
Mr. Steele		Mrs. VanderVeen	
Mr. E. E. White		Mrs. M. Fry	
Mr. Trull		Louise Holmquist	
Dr. Dodd		Grosvenor Jr. Backus	
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Miss Reid		Miss Elizabeth P. Booth	
Miss Lepper		Will F. Fay	
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J. W. Richards.....	9 East 40th St.,		
John J. Burke.....	1312 Mass. Ave., N.W., Washington, D.C.		

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 Dr. Mrs. Paul Stent  
 Rev. Mrs. J. B. Stent  
 Mrs. Mrs. Stent, Chicago, Ill.*



New Holly Inn

A. T. Thorp, Prop.  
Christmas Cove  
Maine

August 19. 1922

My dear Mr. Speer:-

I am sure when you  
read this poem - you will admit  
at once that you would like to add  
it to the Camp Anthology - I wish  
if you have it you would send me a  
copy of the one you wrote in Mr.  
Coleman called "For Later"

Cordial regards to your household.

Sincerely -

Ernest Shepard Dwyer

New Holly Inn

A. T. Thorp, Prop.

Christmas Cove  
Maine

Hope On

Though sad and hopeless doubts may rise  
To hide the Summer of our skies -  
From strained & weary waiting eyes, -  
The man will come when hope is gone, -  
And with his voice dispel the gloom,  
The birds will sing - the flowers bloom  
Cheer up - Old Maids - Hope on!

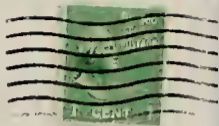
---

Though steep the way and dark the night,  
With n'er a waver hand held tight,  
And dim & feeble be the light  
Yet happiness waits in the dawn.  
There just beyond the darkness lies  
That sweet man-lighted Paradise  
Cheer up. Old Maids - Hope on!

over

For every heart-ache, every tear,  
For every patient, struggling year,  
For every sacrifice made here -  
When Heaven's mystic veil is drawn  
A rich reward, ten thousand fold,  
Will come with gentleness untold,  
Cheer up. Old Wards - Hope un-

POSTCARD  
CORRISTOWN  
JUN 5  
7 AM  
1939  
PA.



Dr. Robert E. Speer  
"Rockledge"  
Lakeville  
Coun -

We are all looking at the Camp for 5000  
Grimmings

MRS. HOSAGE C. COLEMAN - 1325 DEKALB STREET - NORRISTOWN, PA.

cheers!

The Reverend Dick  
Ferrill is living  
to her at 7326  
for dinner

Sunday June 4, 39

Helen Wate Coleman  
witnesses:

Mrs. Dick Ferrill

→ Dick Ferrill

Betty Ferrill

Dick Ferrill. (Min)

Hig Coleman

John Coleman

He is (a little partly)  
missionary  
from our Church here

PIERIAN

HUNTINGTON

JUNE 14<sup>TH</sup> 1887

S  
H

O

S

E

TY

"AND THE NIGHT SHALL  
BE FILLED WITH MUSIC"

LONG F. 234

# Program

Duett - - - "Is She"  
Miss Freeman - Mr. Rex.

Overture - - - - -  
Miss Freeman - Mr. Brewer.

Solo - - - - -  
Miss Garrettsen.

Solo - - - - - Barcarolle  
Mr. Brown.

Chorus - - "On the Sea"  
Key: C

Chorus - - - Legend of the Bells

"THE MUSIC IN MY HEART I BARE  
LONG AFTER IT WAS HEARD NO MORE"  
words worth

Solo - - - "With joy my heart"  
Mr. Shumaker.

# 1 2 & 3 4 5 6 7 8

MR SAUER.

MISS

GWINN

GWINN





*R. S. [unclear]*

1886-1916

CLASS OF 1886

PEABODY HOUSE  
ANDOVER

THURSDAY, JUNE 15  
1916





MENU

---

Grape Fruit

---

Tomato Soup

---

Olives

Radishes

---

Broiled Spring Chicken

Asparagus on Toast      French Fried Potatoes

---

Fresh Vegetable Salad

---

Vanilla Ice Cream with Strawberries

---

Coffee

AUTOGRAPHS

Robert E. Speer

Francis H. Foster

Darragh DeLaney

~~Michael G. Galy~~

~~Joseph H. Galy~~

William Graves

John H. Strong

John G. Galy

John G. Galy

Wm. F. G. Galy

AUTOGRAPHS

~~Wm. Pitt Rivers~~

Genl. W. Danforth

Chas. T. Bancroft

C. M. Kessler

George R. Moody

W. H. Rice

W. W. Banks

A. J. Packman

Charles T. ...

Herbert S. ...

AUTOGRAPHS

---

W. B. Brewster

Walter Hall Brewster

Geo. S. Hoivick

Robert W. Spurr







Mr SPEER  
"Chief ingredient of my  
composition is a most  
delectable mixture"



Yale Club  
Vanderbilt Avenue and Fortyfourth Street  
New York

Procatrical Poetry

An eminent man named Spur,  
Whom many did revere,  
Oft expressed the wish  
That he could fish  
In waters far and near  
A Fisher of men also was he -  
On land and on the sea -

And he traveled near and far,  
From Shanghai to the bar,  
Did our hero, Robert E.

---

Now no fishes will ever fail  
In the telling of his tale;  
But for stories that reach the skies,  
We must give him the prize!  
Here, Robert, here's your whale!

June 10, '22. W.R.W.

x Means "Mr. & Mrs."

- x Dr. Hugh Thompson Kerr, 827 Amberson Ave. Pottstown Pa. X  
x Dr. John A. Mackay, Princeton, N.J. X  
Mrs. E. O. Rogers, Lakewood Conn. X  
x Mrs. W. C. Miegel, 7127 1/2 65th Madison Ave. New York City X  
x Dr. S. F. Duman, Parkfield Court Apartment, Parkfield Road, Bronxville, N.Y. X  
x Mrs. Wm. E. Miller, to Mrs. Robert B. Stames, "Crick", Franconstown Pa. X  
Mrs. Jean St. <sup>Cochran</sup> ~~Center~~, Plainfield, N.J. X  
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x Mrs. Edw. J. Estabekina, 575 Hancock St., Brooklyn, N.Y. X  
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x Dr. Howard Taylor, 36 The Ridgways, Southborough, Kent - England X  
Mrs. J. M. Grand, Clarksville, Arkansas X  
x Samuel Sewell, Harrisford, Pa. X  
x Dr. Charles F. Drumbull, 325 North 13<sup>th</sup> St. Philadelphia Pa. X  
x Mrs. Philip E. Howard, " " " " X  
x Mr. Charles L. Houston, Gettysville, Pa. X  
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x Dr. Cleland B. McFee, Jr. Presbyterian Theological Seminary, Chicago, Ill. X  
x Mrs. Charles C. Adams, 330 Wassa Ave., Peoria, Ill. X  
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x Dr. John R. Matt, 230 Park Ave. N.Y.C. X  
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x Rev. Wm. Wargrave, Newquay, Cornwall, England X  
x Dr. J. F. Madenham, 43 1/2 1st Ave. N.Y.C. X

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- x Mrs. Charles L. Reed Jr. 255 West 7<sup>th</sup> St. Erie, Pa
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- x Mrs. Charles Arthur Spear, Appleton, Wis.
- Dr. Joseph H. Sull, ~~300~~ 1313 Richmond Road, Greater Park, Florida
- x Mrs. John R. Todd, 420 Livingston Ave., N.Y.C.
- Dr. Sara Parker White 217 Summit Lane, Dallas, Texas & Florida
- x Dr. S. W. Zuercher. The Cathedral, West 23<sup>rd</sup> St., New York City

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- x Dr. George J. Scott " "
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- x Dr. J. L. Siddle " "
- x Dr. Kenneth W. Moore " "
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- Mrs. Ann J. Reid 77 West Washington St. Chicago, Ill.
- Mrs. Mary E. Moore 228 W. Calhoun St., San Francisco Cal.

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Mrs. Alice W. White, Apt KD2, 10 Monroe St., N.Y.C.

Mrs. Grace E. Grindell, Apt 41, 301 East 22<sup>nd</sup> St. N.Y.C.

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| x | Rev. Charles R. Erdman   | 42 1 Princeton                 | N.J.                      | X                         |
| x | Mrs. J. Rosa Stevenson   | 20 Alexander St.               | Princeton, N.J.           | X                         |
| x | Mrs. John St. Vinny      | 1 Lexington Ave.               | N.Y.C.                    | X                         |
| x | Dr. Samuel J. Fleming    | 606 East 122 <sup>nd</sup> St. | N.Y.C.                    | X                         |
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| x | Dr. B. Carter Hillikin   | 353 Lindenwood Ave.            | Ambler, Pa.               | ---                       |
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| x | Mrs. James M. Speers     | 609 81 <sup>st</sup> Ave.      | N.Y.C.                    | X                         |
| x | Mrs. C. P. Stevenson     | 127 81 <sup>st</sup> Ave.      | Roselle, Longmeadow       | ---                       |
| x | Mrs. Ruth Dappert        | 2 Canal St.                    | N.Y.C.                    | ---                       |
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| x | Col. Bradford C. Babcock | Rockaway                       | N.J.                      | ---                       |
| x | Dr. William P. Kinney    | 6347 Wayne Ave.                | Princeton, Pa.            | ---                       |
| x | Dr. George Taylor Jr.    | 1305 Singer Place              | Gettysburg, Pa.           | ---                       |
| x | Mrs. Winona Holmes       | 1315 Wood Street               | Gettysburg, Pa.           | (got from Aunt Clara) --- |
| x | Mrs. Frederick D. Duncan | Englewood                      | N.J.                      | X                         |
| x | Mrs. Dwight W. Morrow    | "                              | "                         | X                         |
| x | Dr. J. St. P. Barber     | "                              | "                         | X                         |
| x | Dr. Carl St. Elmer       | "                              | "                         | X                         |
| x | Mrs. Arthur E. Root      | "                              | "                         | ---                       |
| x | Mrs. L. E. Pomroy        | "                              | "                         | ---                       |
| x | Mrs. Thomas W. Lamont    | 107 East 70 <sup>th</sup>      | New York City             | X                         |
| x | Mrs. Vernon Munnice      | 1172 Park Ave                  | "                         | X                         |

x	Mr. E. M. Berkeley	570	Part Ave	25 Broad St	Englewood N.Y.	x
x	Stephen Baker	600	"	"	"	x
x	Mr J S Cushman	815	W 11th Ave	"	"	x

Constance -  
- sent it 11 - day -

Given by  $\frac{71}{2}$



ROBERT E. SPEER  
ENGLEWOOD, N. J.

Here I'm are -  
I'm a coming -

You better fall I -

You better not talk!

I don't want you to talk!

Please carry I.

I want you to carry I!

Hi Lura - Cuidy - Elliott -

I'm ordered that! Daddy  
had to change up of it!

yes, I'm are.

I'm a do it -

over/

You better carry J.

CHRISTMAS CARDS - 1936

Christian F. and Charity B. Reisner, Broadway Temple Parsonage, New York.  
The Albertsons  
Dorothea  
George Grenville Merrill, Merrilton, Newport, R. I.  
Mr. and Mrs. Samuel McCune Lindsay  
The Rev. Prebendary and Mrs. W. Wilson Cash, "Menouf," Westmoreland Rd., Bromley, Kent  
Reginald, Penelope and Alice Orcutt, 9, Kingsway, London, W. C. 2, England  
Hal and Antoinette Clark, P. O. Box 14, Spring Valley, San Diego, Calif.  
Albert and Minnie Miller  
Rev. and Mrs. Merrel Marker and Family  
Jane Schoonmaker  
William A. Brown, Arroyo 845, Buenos Aires  
Mr. and Mrs. James S. Crutchfield  
Mr. and Mrs. Louis H. Evans  
Katherine Cooke  
Phil and Annie Howard  
Agnes and Markham Stackpole, 242 Highland Street, Milton, Mass.  
Yoshiko Saito  
Dr. and Mrs. Wadsworth  
Doctor and Mrs. Patrick Chalmers Jameson  
Jesse Bader  
Gilbert Darlington, Bible House  
Mr. and Mrs. Robert J. Frackelton  
Jim and Elizabeth McClure  
Charles and Ruth Doolittle  
Lucy Peel Kiser  
Mr. and Mrs. James Everett Frame  
Emily Perkins  
Warren Hugh Wilson-Pauline Lane Wilson  
Professor D. Adolf Keller, D. D., L. L. D., 1 Avenue de la Grenaud, Geneve  
William Barbour  
Isabell and Henry Barraclough  
Henry A. Atkinson  
The Gilkeys, 5802 Woodlawn Avenue, Chicago  
William Pierson Merrill  
Dr. and Mrs. W. W. McLean, The English Mission Hospital, Jerusalem, Palestine  
Mr. and Mrs. Francis Shunk Downs and Daughter Betty Bayard Downs  
Sidney and Rose McKee  
Virginia and Hugh Gasplin  
Mr. and Mrs. Clifford Webster Barnes, Glen kowan, Lake Forest  
Caroline and Louis Slace  
Mary and Charles Brown  
Doctor and Mrs. Lewis Seymour Mudge  
Alice and David R. Porter, Mount Hermon, Massachusetts  
Carl and Anie (?)  
Big Bob, Elizabeth, Little Bob, Wells, Nancy Shoemaker  
Bill Force, Boonton, N. J.  
Mr. and Mrs. George G. Barber  
Dr. and Mrs. Arnold Hilmar Lowe  
Miss Amanda Kathrine Martin, 465 Buies Creek, N. C.  
Roy and Nell Brown, 170 S. Marengo Ave., Pasadena  
Mr. and Mrs. Howard Hyde Russell, Westerville, Ohio  
Paul and Ruth Braisted  
Mr. and Mrs. Gilbert McIntosh, "Snang-Hai," Fairlight Cove, Near Hastings  
Lide (?) and John Strong  
Mr. and Mrs. P. E. Burt, Jane C. and Robert, 3007 Thayer St., Evanston, Ill.  
Howard Robbins

## The Coverts

Hugh Thomson Kerr

Mr. and Mrs. Scott Parrish

Mr. and Mrs. John Henry McCracken

Charles and Annie Kerr, Tulsa, Oklahoma

Reverend and Mrs. John Lyon Caughey

Rev. and Mrs. John Calvin Goddard

Mr. and Mrs. Albert A. Reed

Wm. Albert Harbison

Mr. and Mrs. Robert Ridgway

George and Agnes Buttrick and John, Bob, and David

Mr. and Mrs. Ralph Cooper Hutchison

Mr. and Mrs. Harry VanDyne, Clifton Springs

Rose V. Turner

Mr. and Mrs. D. A. Hunter, Lovedale, South Africa

Betty

"Mrs. John"

William and Margaret Ellis, Swarthmore, Pa. (Wm. T. and Mgt. McK.)

Rev. and Mrs. J. B. Ayres, c/o E. C. Abel, Terra Ceia, Florida

Mr. and Mrs. Charles L. Huston, Coatesville, Pa.

Mr. George Draper Dayton

The Dickinsons (Edwards, Marnie, Skipper and Tommy) Neffs, Ohio

Dr. and Mrs. Richard Orme Flinn

The Parkers, Hanover College, Hanover, Indiana

R. B. and Roberta B. Loudon, Robins Nest, Fairfield, Iowa

Alida and Guilford Babcock

The deLanceys, Waterbury, Conn.

Homer Kedeheaver

I trust you will pardon a personal reference when I recall that at the trying ordeal of my first case in Court--alack! it was quite some few years ago--it was my privilege to be associated with the Honorable Robert Milton Speer, and it is a prized and lasting remembrance, that the first gracious and kindly words of commendation and encouragement for my feeble efforts, came from the lips of that great advocate, the leader of the Central Pennsylvania Bar, the distinguished father of our beloved guest.

As we go down, or should I say as we go up, Life's way, and the twilight comes on apace and the glare and glitter of the secular begins to fade, we seem to have a better perspective on "whatsoever things are true, whatsoever things are of good report," and when the brilliant young Princeton Graduate cast aside the allurements of professional life and elected to carry the great message of a world's Redeemer to his fellow-men, we realize he chose the infinitely better part.

And so, when Rob Speer, all too infrequently, comes back home, however inclement the weather may be, this spacious auditorium is all insufficient for the throngs that press to greet and hear him. Not so much, I take it, that they may bask in the spell and charm of his eloquence--delightful though that be--as that their souls may receive, at his humble and devoted hands, the divine ~~mana~~ manna of Life Eternal.

Not that renown was lacking in his train, for as we knock about the world and the question is frequently asked, "Well now, just where is Huntingdon?", the State Reformatory is perhaps suggested--no contact; the seat of Juniata College--some glimmer; the natal town of Dr. Robert E. Speer. Ah! the spark is struck and straightway the little city is on the map.

Thus in this dear old Church of ours, filled as it is, with lavender scented memories, not only--despite all tradition to the

contrary--is Rob Speer held in the highest honor, admiration and esteem, but, in very truth, he sits enshrined in our hearts.

Paper read to John Davis Esq.  
at the same in the study room that  
is home of my Mother-in-law - in  
1927-28



	Ym. g	Princ. g.	Crop	Wen Paul	Wan. g	Unfor. Dash	Stacking	Spack	Lim. Jan.	Crains
1925 # 256.13	100	358	11	101	118					
1926 330.75	101	411	12	50	147	653				
1927 388.83	68	520	—	30	95	400	1356			
1928 272.28	44	80	—	40	157	103	1360	350		
1929 136.65	36	160	—	90	50	40	158	697		
1930 107.28	—	190	—	10	40	10	55	230	407	
1931 291.37	—	180	—	20	38	30	30	120	1207	
1932 128.22	—	150	—	30	24	22	51	83	138	250
1933 158.13	—	69	—	11	14	—	11	79	5	10
1934 448.46	—	116	—	21	6	—	8	61	10	7
1935 153.51	—	160	—	10	12	—	10	80	7	7
1936 285.26	—	120	—	—	13	—	11	61	11	5
1937 375.39	—	150	—	10	30	—	10	110	10	18
1938 131.44	—	150	—	14	—	—	—	40	—	—
1939 71.80	—	124	—	—	—	—	6	52	—	—
1940 111.86	—	130	—	—	—	—	6	54	—	—
1941 46.64	—	126	—	—	—	—	4	70	—	—
1942 57.88	—	124	—	—	—	—	11	71	—	—
1943 38.33	—	121	—	—	—	1	4	146	—	—
1944 40.64	—	108	—	—	—	8	7	147	—	—
		120	—	—	—	—	—	—	—	—

3924.65

10077.24

13901.89

349

3517

23

443

744

1265

3098

2451

1796

297

	Reidstein	Keserung	Paraltz	John	Neu	Lac
1935	129					
1936	877					
1937	192	1639	211	83		
1938	50	615	82	22		
1939	25	187	88	70		
1940	<del>4186</del>	64	34	140	371	
1941	4	46	17	31	124	
1942	11	103	62	26	25	3
1943	—	76	17	136	23	2
1944	—	74	44	—	19	4

1303

2807

555

508

562

9

Year	Debt	Chn	Paw	Car	Road	Alvin J.	C. Hartman	Yastpa	Cochran	John	Steff	Law	Ernest	Race	Finch	Re. Hunt
1910	1544		3081													
1911	964		388				2370									
1912	339		152				267									
1913	396		206				65	587								
1914	171		160				52	208								
1915	305						23	49								
1915	305						343	108		3464						
1916	275		196				340	38		7088						
1917	352		145				305	36		1303	1829					
1918	339		—				59	5		1099	1012					
1919	121		90				170	54		1398	195	201				
1920	297		144				175	30		1920	131	354				
1921	—		55				40	13		477	72	169				
1922	—		206				271	20		490	32	40				
1923	310		45				209	27		367	30	26				
1924	830		72				72	8		295	16	24	527			
1925	120		—				15	9		481	41	16	220			
1926	172		—				75	5		328	—	—	112			
1927	80		—				10	10		416	20	—	90			
1928	90		—				123	8		176	19	12	74			
1929	80		—				10	—		263	20	—	32			
1930	170		—				—	—		100	20	—	50			
1931	70		—				12	—		321	13	—	42			
1932	80		—				—	—		59	7	—	12	389		564
1933	16		—				—	—		30	—	—	15	1613		428
1934	52		—				—	—		72	—	—	3	342		10
1935	40		—				—	—		21	—	—	—	195		
1936	—		—				—	—		—	—	—	—	—		
	6929		4930			1000	5036	1215	1000	20160	3457	842	1177	2539		992

Year	Wm. C. #	Wm. C. 1512	Wm. C. P	John L. P.	R. J. C.	Royaltee Inn Paul	C. L. P.	Wm. C. P.	Program	Partin	Gen?	Wm. C. P.	Wm. C. P.	Wm. C. P.
1899	11240	1512												
1900	278.15	818 500	1035	2213	2460									
1901	255.99	1127	132	237	1291	1870								
1902	430.37	1751	110	163	742	1376	1204							
1903	613.37	753	83	126	599	131	2037	1045	2385					
1904	710.19	1825	81	138	450	400	604	665	1782	288	3259			
1905	450.99	1034	35	179	610	260	276	529	968	173	1573			
1906	835.79	1350	86	376	907	626	328	385	1034	163	1225	188	2561	
1907	468.51	1164	23	164	291	477	205	203	1141	48	1007	195	743	
1908	643.72	728	4	145	536	260	272	202	1594	91	1544	183	1475	
1909	678.04	946		141	186	386	71	1176	855	73	919	52	528	2383
1910	535.97	1171		93	212	332	107	143	888	57	412	50	464	478
1911	638.35	243		60	146	207	102	76	634	27	636	38	421	191
1912	348.12	399		87	151	162	52	76	2208	32	689	23	155	162
1913	268.96	279		52	140	114	46	25	1093	48	429	18	224	93
1914	233.80	323		48	82	81	131	46	1620	16	371	20	163	94
1915	153.80	299		12	181	234	—	47	744	5	365	18	155	59
1916	426.16	433		3	95	245	24	56	1021	12	385	6	184	41
1917	575.96	303		—	88	221	49	41	775	31	353	7	202	29
1918	444.30	360		—	74	157	33	26	1049	12	249	—	61	71
1919	234.93	234		—	44	47	39	12	556	14	149	—	98	55
1920	277.76	235		—	66	163	47	13	529	24	241	—	107	57
1921	299.88	218		—	—	—	8	—	412	11	194	—	86	37
1922	152.	127		—	—	—	—	—	607	18	124	—	78	—
1923	152.99	209		—	—	190	28	—	246	12	148	—	10	—
1924	145.29	173		—	—	66	40	—	421	—	195	—	—	—
	10,077.24	18532	1589	4038	9351	7980	5706	4446	21552	1165	12447	798	7683	3750



Mr. Robert C. Four

Caglewood

New Jersey



Essay of Robbie Speer, presented at the Graduation Exercises of  
Professor Beckus's Englewood Academy.

DESERTS AND WHALES.

Dear Teacher, Honored Guests and Classmates, my subject is Deserts and Whales. It is a very interesting subject. How grand are deserts! How big are whales! I thought of this subject all by myself. Some people have thought of deserts and those among you who have had a religious upbringing have heard of whales but I am the only scholar to have thought of Whales and Deserts at the same time. I do not think that I should have thought so interesting a thought if I had not read a little book by Professor John Dewey which our dear classmate Tommy Sailer gave me in a spirit of malice. It was a little book but it was as dry as a desert and if Jonah had had it in his pocket his whale would have sunk and drowned him or it would have thrown him out much sooner. I read that book "from morn to dewey eve" in Mr. Milton's lovely words, and when I was through I said "Whales and Deserts" and I have thought so ever since.

Deserts and Whales are very much alike. They are both big. The ocean does not hurt them. Neither of them can shake hands or eat soup. They do not have horns like deer or whiskers like Dr. Lyman Abbot. This is the origin of the expression to "keep an Outlook for Whales." I do not think it is fit for anything else. Whales and Deserts are different also. They differ in their tastes and in the way they move about. Deserts are the old worn out play grounds of whales. Whales do not like it when there is not a great deal of water. No Whales are seen in Wall Street any more.

Whales and Deserts pay no attention to time. What a blessing it is that when God made time He made it consecutive and not simultaneous!

Deserts and Whales have one very worthy characteristic. They do not discuss feminism or the sex question. It would be a good thing if people who like to talk about these things would go to deserts or to whales and learn a lesson from them. And it would be very nice if some of them would not come back. I wish a Whale could swallow Mrs. Senger and that two other Whales would swallow H.G.Wells. But perhaps it is not kind to the Whales to wish such things. I know that Neddie Bulkley would never wish ill to any creature.

It is a very interesting fact in natural history that the sand blows above the desert but that the whale blows above the sand. No one has ever remarked this before.

All Whales have two tails, their own and the tale of Jonah. Some people who never were inside whales themselves or outside on deserts and who have only lived in little houses or apartments are incredulous about whales having both these tails but they do.

When Whales die they get bad and when they get very dead they become offensive but not as offensive as G.B.Shaw.

There is another interesting thing about whales and deserts. Deserts swallow water when they get a chance but whales have many chances to swallow water when they don't. While I am dealing with this aspect of my subject I might say that deserts never water swallows but that swallows sometimes desert the water.

If I had a whale to play with and wanted to give him a nice name I would call him after our school-mate Harlan Stone.

Whales have no feet and their necks are not hairy. Deserts are the same way. But camels which walk over deserts and which look this way and that with their heads, have to have feet to walk with and necks to turn their heads on. Camels and oceans are very much alike because one has his home in the desert and whales have their home in the other. This is what they call



in logic the suppressed and distributed muddle. But camels and oceans are also very different because the camel is cam and humpy at the same time but the ocean at different times.

Frank Enos is like a desert. His wit is so dry. This is not the case with Whales. I see some gentlemen here among our guests who are like Whales but it is not polite to discuss the subject. When Edward Seven was only One and before he became Seven he was called Prince of Whales. This was because he could afford not to be dry. People sent him things in order to be allowed to say so in their advertisements. This made it very nice for him and for his friends who disliked deserts but were fond of whales. But it caused his dear mother anxiety and sleeplessness.

Since I began to read the Encyclopedia and to talk to scholars and other people about my subject I have been surprised to find how interested everybody is in Deserts and Whales. It is a subject which at once opens up friendly human intercourse. I asked a very highly knowledged professor for his thoughts on Whales and he said he had two. One was that when he was a boy a dead Whale came ashore near his home and stayed there at the invitation of the Weatherbee Brothers of his village until some brave men took their lives and their noses in their hands and removed it. The other was that Whales are good to introduce people to each other with. One, he said, a learned man from Cambridge, not the place where Freddie Duncan is going but the genuine place, whose name was Professor MacAllister, was looking at bones in the University of Edinburgh where there are many of them and another man saw him pick up a bone and look at it. "Sir", said this man, "whatbone is that?". "It is the ulna of a whale's front leg", said Professor MacAllister. "And what bone is that?" asked this man of another bone. "That is a part of a bone of a whale's hind jaw", answered Professor MacAllister. Then said this other man, "Your name is Mac Allister." "It is," said he, "and your name is Struthers." This is a very

valuable secret when you want to become acquainted with a stranger and there is no one present to introduce you, try this method. It will never fail, or if it fails with whales, try it with deserts.

If you start anywhere on a whale or a desert you will come to the end as I have done, Classmates, Honored Guests, dear Teacher whose memory we shall ever cherish in the mingled words of Mr. Dryden and Mr. Shakespeare:

Bacchus, ever fair and ever young,

Plumpy Bacchus with pink eyne,

Farewell.

Just as I got to the end I looked down and found them  
hatched like just as I had mistak'd them. They are white

One of our Deer Carpenter Lament

Tom, I am the beaver man

He grabbed the frame as long I ran.

I am about you

When Tom I saw

He grabbed it back by a closer plan.

How why wait I am our money took

Get of my dollar two dollars make.

I am our <sup>time</sup> ~~decent~~, with pasture green

Yours is my whole with a good harvest

There is how just by a time of the land

The water is comes the dry, dry land

A Mexican land that was but was good

A little frame between me it shall.

The Shakespeare Club is about to form  
and if this is the thing I'm sure it's sure  
that there is no gentlemanly subject  
grander or dearer diploma right  
we would like <sup>you</sup> to hold an annual fair  
where a desert, desert or what,  
show us many other our friends at four  
and board them up to give a more.  
That is in any station  
There are about 100 children  
which for my town, though as near as  
supplied <sup>to me</sup> above by doc. Hamont.

## Deerats and Whales.

Dear Teacher, Honored Guests and Classmate, my subject is Deerats and Whales (to be  
the part in detail! Oh by the way!  
a very interesting subject) I thought of it also myself. Some people have thought of Deerats and (the small  
number among) you who have had a religious upbringing have heard of Whales but I am the  
only scholar (who was bright enough) to think of Deerats and Whales at the same time. I do not  
think that I should have thought of interesting a thought (if you had not had dear Professor  
Bachue as our teacher and) I had not read a little book by Professor John Lacey  
I was a little book but it was as dry as a desert and if John had had it in his pocket  
his whole world would have been <sup>down & surrounded him as it would have Thomas being at most some</sup> I read that book from Tom to Jerry and when I was through  
I said Whales and Deerats. And I have thought of deer since.

Deerats and Whales are very much alike. They are both big. The ocean does not have them.  
Neither one of them can make heads or tails out of <sup>anything</sup> <sup>that is the origin of the expression to keep one's head for whales. I don't think it is fit for anything else</sup> <sup>but also deerats and whales</sup>  
deer a <sup>whale</sup> like Mr. Lacey about <sup>and</sup> Dr. Bacher. <sup>(but also deerats and whales</sup>  
are like your husbands and wives. They are just as deerats as they are similar.  
They are different shades of color like honey Bachel's Bachel's from which the word is  
the night of the show at Delhi which the celebrated simultaneous and generalizing. Whales and  
deerats differ in their taste also and in the way they move about. Deerats are the old worn out  
flee <sup>from</sup> <sup>of</sup> <sup>whales.</sup> Whales do not like it when there is not a great deal of water. No whales  
are <sup>ever</sup> <sup>seen</sup> <sup>in</sup> <sup>the</sup> <sup>desert</sup> <sup>of</sup> <sup>anywhere.</sup>

Deerats and Whales have one very worthy characteristic. They do not discuss feminism or  
the last question. I would be a good thing if the people who like to teach about these things  
would go to the desert or the ocean and learn a lesson from them. And it would be  
very nice if some of them would not come back. I wish a whale would swallow  
the Parachute and that two other whales would swallow <sup>the</sup> <sup>whole</sup> <sup>of</sup> <sup>the</sup> <sup>whole</sup>. But perhaps it  
is not hard to the whole of it with such things. I know that the old Bachel's could have  
been in to my country.

It is a very interesting fact in natural history that the land shows above the desert that the  
the whole shows above the sea. No one has ever remarked this before.

Whales are black and creatures. They are born under and grow become very capricious and comical. They do not a bit cough, even when the sea is cross. They do grumble. All whales have two tails thus one and the tail of Jonah. Some people who never saw a whale think they are not so decent and <sup>have</sup> only lived in ball houses or apartments or in a delusion about whales being like these tails but they do. And when it shows they have big hylar gait their and jaws as when a man can find a horoff, kempacher and parochi in a ground and enough any cut out any hobble show a stream wash.

When whales die they get bad and when they get very dead they become offensive but not as offensive as J.B. Shaw.

There is another interesting thing about whales and decents. Decents swallow water when they get a chance. But whales have many chances to swallow water. When they are drinking out the water they do not as they do not. Decents never swallow but that the swallows swallow decents the water.

I had a whale to fly with and wanted to give him a mi name I would call him ~~Whale~~ <sup>or Whaler</sup> ~~Whale~~ if he would let me.

Whales have no feet and their necks are not hairy. Decents are the same way. But some which walk on decents and which look the way and that with their heads they have to have feet to walk with and necks to turn their heads on. Some and some are very much alike because in her his home in the decents an whale has their home in the other. This is what they call in logic the difference <sup>and distiched</sup> must do. But some and some are also very different because the same is born and happens at the same time but the ocean at different times.

Frank Egan

Charles Dever is like a decent. The end is so dry. <sup>As some</sup> I ~~do not~~ see gentlemen and

do - some gentlemen here who are like whales but it is not nice to discuss the subject. Edward VII when he was of me and before he became king was called Prince

of whales. That was because he came against me to be day. People sent him things in order to  
to allow to speak of it in their advertisements. ~~In this way~~ This man I was into for him  
and for his friends who desired very much <sup>any mention to</sup> ~~the most insignificant~~ character of death but it  
caused his nerves much anxiety and sleep<sup>lessness</sup>.

Since I began to read the Encyclopedia and took to scholars and to other people about my  
subject I have been surprised to find how interested they have been in it. Despite and Whales  
is a subject which at no open of purely human interest. I admit a very  
highly knowledgeable professor for his thoughts on whales and he said to me that he was  
that when he was a boy a dead whale came on shore near his house and he kept them  
at the imitation of the Greathead Bros. of the village until some time later took  
them down and made in their hands and caused it to be removed. He also thought  
was that whales are good to introduce people to mechanics. One he said a learned man  
from Cambridge who <sup>gives</sup> gave me Professor Macallister was looking at bones in the  
Museum of Edinburgh when there are many of them and another man has been picked up  
a bone and look at it. "Li", said the <sup>another</sup> man, "What bone is that?" "It is the  
skull of a whale part by" said Professor Macallister. "And what bone is that?" asked the  
another man. "That is a part of the bone of a whale's jaw", answered Professor  
Macallister. "But" said the another stronger man. "You dance in Macallister." "And jaw  
bones ~~are~~ in shoulders" This is a very notable point. When you want to become  
acquainted with a stranger and there is no one present to introduce you try this  
method. It may never fail. If it fails with whales try it with deers. And in 18<sup>th</sup>  
<sup>amusement between friends.</sup>

If you start together on a whale or a deer and go far enough you will  
come to the end, as I have done.

Characters, Howard Gault, Dear Teacher whose memory has been checked in  
the work of Mr. Dryden and Mr. Shakespeare

Bacchus was fair and was young

Pompey Bacchus with pink eyes.

Farwell.



My copy of the Portulaca Examen  
of the Mathematical and Geography -

Imperial - of Math Books, I think

---



## HOW A GREAT ENGINEER WAS MADE.

Sir Edwin Arnold contributes an article entitled, "The Two Bridges," to the School Bulletin and New York State Educational Journal. It reads like a romance, and is well worth the attention of parents and teachers who have what they deem "stupid" children to train;

"One afternoon there came to the gate of my garden in Egbaston, the boy I considered the most stupid and hopeless in all my classes. He was tall and ungainly, although good-looking; very shy and silent; docile and respectful enough, but always behindhand with some among his tasks, and consequently forever at the bottom of his form; the sort of lad no master ever troubles himself about. I must confess I had given up all idea of making anything out of him, at any rate as regarded certain important lessons - a helpless, dull, unwilling, profitless dunce - so I imagined; and so I had reluctantly come to treat him.

"With him came into my garden a pretty girl a year younger, who explained that "Trotter" wanted badly to see me, but did not care to venture alone; and so being his friend and living with his mother, she had accompanied him. Possibly that made me more indulgent to the hulking, stupid, silent youth; for there were great bright tears in the girl's blue eyes and she held the big, nervous fellow by the edge of his coat, as if she feared he would run away from shame or fright. And then she softly related how good a boy he was to his mother, and how hard he worked to learn his school tasks, and how miserable he became at his repeated failures and his perpetual ignominy at the bottom of the form, and how all-important it was that he should pass a forthcoming examination, on which his future bread and meat would depend, and that she had accordingly persuaded him to come straight to me, and now desired very ardently to make me understand that "Trotter" was burning with desire to win my good opinions, and that she and his mother thought he could not be really stupid because there were other lessons outside of geometry and what not, which he always did well; he had, moreover, invented two or three remarkable improvements for a steel-rolling factory.

"So I made the poor lad speak for himself; and then he ruefully explained how he had never for one fleeting moment understood any atom of Euclid, nor why it was over written or taught at all, with other special difficulties in his course - certain subjects being all the time, as I myself well knew, easy enough to him. The truth was, no more stupid than the other average "Brummagem" boys. He was a proud, silent, well-meaning lad, who had been vilely taught at the beginning; for teaching is a fine art and very few really understand it.

"His humility and earnestness melted me, as well as the tears in the blue eyes of his little friend. I sent her home, and made him stop to tea, and that afternoon we tore up Euclid by the roots; we divested ourselves of all the false terror inspired in young minds by that ancient name; we went behind the old Alexandrian geometer, and found him out in his plan, his purposes, his innuendoes, his fallacies, and his merits. We worked out deductions and corollaries from it until, like a kind of geometrical Clapham Junction, or the big railway bridges one over the other at Birmingham, we had all sorts of supplementary propositions built over it and under it.

"And, as he grasped the *raison d'être* of Euclid, his terrors changed to pleasures. The lad became the finest demonstrator in the class, always at the top for geometry.

"Well, that was one bridge. I was crossing Canada many and many a year afterward, in the new and wonderful region which extends between Vancouver and Winnipeg, we came upon a junction - and right upon a very important ceremony; the opening of a remarkable bridge, built over a most impetuous and unrestrainable

river, and connecting in a most momentous manner for commerce and intercourse the sister states of a great Province. We had to stay over night at the station, and decided to be present at the inauguration of the new bridge.

"Having received a very polite invitation to attend, I repaired to the superintending engineer of the district, in order to obtain some particulars of time and place.

"Inquiring at the door, I was told that the superintending engineer was for the moment out, but his wife, whose name I did not catch, would see me. Looking round the walls of match-board in a casual manner I spied to my astonishment among pictures of various kinds, a photographic view of King Edward's School, Birmingham, and close beside it - the Fifth Proposition of the First Book of Euclid, with the angles and triangles done in divers colors, and underneath it written, "My First Bridge." Near at hand was a truly superb picture of the new Canadian bridge, in all its glory of iron and timber, with the rushing forest-born river innocuously whirling ice slabs and slugs beneath its wide arches; while in the corner I read the words, very neatly inscribed, "His Second Bridge."

"Just then the door opened and there came in the nicest, brightest, most open-faced matron that can be imagined, leading a handsome boy of ten or twelve years by the hand. In an instant, after all these years, we had recognized each other. She was the very same girl who had brought Trotter up to me in his deep woe about Euclid; and Trotter - was the great and glad mechanical hero of the occasion, the triumphant engineer who had spanned the Red River with his world admired bridge."

Some quotations collected by Dr. Holland

Hindu Prof. of Modern Hist. (S. India)

"My study of modern history has shown me that there is a Moral Pivot in the world, and that more and more the best life of East and West is revolving about that Pivot; that Pivot is Jesus Christ."

A Hindu Prof. (Allahabad)

"The thing that strikes me about Jesus Christ is His imaginative sympathy. He seemed to enter into the experiences of men and feel with them. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich, and the guilt of the sinner. And who shall we say that He is? He called Himself the Son of Man. He also called Himself the Son of God. We must leave it at that."

Editor, "Indian Social Reformer."

"The evolution of the problems of the day depend upon the application of the spirit and mind of Jesus to those problems."

Hindu Judge.

"If to be a Christian is to be like Jesus Christ, I hope that we will all be Christians in our lives."

Hindu Prof. (N. India)

"Jesus Christ is the best character that has appeared in human history. No other such personality has ever appeared in our world."

A Mohammedan Judge, (N. India)

"Jesus is as near being God as is possible to be. In the truest sense He is the Son of God."

Brahmo Samajist.

"There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

Parsee Principal to Hindu students.

"Now that we are going to get self-government, are we ready for it? Have we enough of the spirit of self-sacrifice? In order to get it, it would be well to study and follow the example of Jesus Christ for He was supreme in self-sacrifice."

Gandhi:

"The great example of history exemplifying all that I imply by non-cooperation with evil, is Christ."

Mr. Nararajan, Editor of "Indian Social Reformer".

"It is curious that while it has shaken the faith of some people ..... in the efficacy of morality and non-violence as a political method, it has prompted a much larger number, including several who had set themselves for years to counteract the proselytising work of Christian missions to turn to the figure of Christ upon the Cross in reverent contemplation.

Orthodox Hindus, militant Arya Samajists, devout Mohammedans and, of course, Brahmos, have had their minds turned to Calvary in commenting upon the vent. It may be said without exaggeration, that the Mahatma in jail has achieved in a short while what Christian missions had not in 100 years with all their resources of men and money - he has turned India's face to Christ upon the cross."

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that quest on I feel there is but one answer - Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."



## PRAYER

Made by Dr. Speer at Funeral of Dr. Alexander.

With reverent and grateful hearts we thank Thee, O God, for this good great life which moved among us here in this city with such benignity and grace, breathing upon us the blessing of holiness and righteousness and love. We mark today the pathway of light and service, of unselfishness and kindness, of honor and courage and truth which he trod with unfaltering feet. We have seen the ancient word fulfilled—the path of the just as a shining light growing brighter and brighter unto the perfect day. And now we rejoice that for him the perfect day has dawned and that he is with the Saviour whom he so deeply loved and so fully served, more radiant, if that may be, than ever, in the celestial and perpetual light of His immediate presence.

Help us to remember him and his character and his ways as we pass on into the duties of the years before. Let not time dim our recollection or assuage our grief or soften our sense of loss. Save us from the shame of a diminished or a forgotten sorrow.

Help us to learn from his memory what men should be and what men can be even amid the harsh conditions of our human life today. Teach us to gain and hold fast his faith in God, his simplicity, his genial good cheer, his frugality, his knowledge of the Bible, his reverence, his love of the needy, his loyalty to truth, his passion for freedom.

Help us to maintain the causes, the convictions, the institutions for which he lived, to stand fast in the abiding truth in which he believed, to fulfill and complete the tasks which he has passed on above all to exalt and serve his Lord and Master Jesus Christ, the same yesterday and today and forever. We remember that he wrote no books, but we thank Thee for the immortal words which he wrote on the souls of men which will be read aloud to his honor at the Judgment Day. We remember that he had no child, but we thank Thee that he made the cause of Christ his tender care and that he loved Christ's little ones, and we rejoice to think that hosts of little children are clustered around his knees today singing songs of welcome to him in the green fields of Paradise.

O God, the Lord of life and death, we bless Thee for mystery, for wonder, for the deep meanings that lie behind all words and deeds, that are beyond all time, beneath and above the things that are seen and temporal. And we bless Thee for the glorious life now ended on earth which for two great generations witnessed to this city and to the world of the reality of the unseen and the eternal. Now, for the splendor of his holy life and his fulfilled career, and the nobility of his faith in Thee, and in the Gospel of Thy Love in Christ and of Thy purpose for mankind, Thy Name be praised. And may we who remain gather from him and his walk among us the summons to rise up and follow him as he followed Thee and to serve our time as he served his, and thou, if it shall please Thee, by Thy grace, to come to our rest in some measure of the honor and love with which we yield him now to Thee and to Thine eternal keeping, forever more among the souls of the righteous in the hand of God.

Through Jesus Christ Thy Son our Lord.

Some quotations collected by Dr. Wolland.

Hindu Prof. of Modern Hist. (N. India)

"My study of modern history has shown me that there is a moral pivot in the world, and that more and more the best life of East and West is revolving about that pivot; that pivot is Jesus Christ.

A Hindu Prof. (Allahabad)

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"It is curious that while it has shaken the faith of some people....in the efficacy of morality and non-violence as a political method, it has prompted a much larger number, including several who had set themselves for years to counteract the proselytising work of Christian missions to turn to the figure of Christ upon the Cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans and, of course, Brahmos have had their minds turned to Calvary in consenting upon the event. It may be said without exaggeration that the Mahatma in jail has achieved in a short while what Christian missions had not in a hundred years with all their resources of men and money - he has turned India's face to Christ upon the Cross."

C O P Y :

Some quotations collected by Dr. Holland;

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**Definiteness in Seeing Truth**

(Continued from page 507)

There were others among his brother editors who had a like affection for Dr. Trumbull, who valued his views of truth and ways of dealing with it. One of these was the Rev. Dr. H. L. Wayland, for some years editor of the National Baptist, and a correspondent of The Examiner. Dr. Wayland was a frequent attendant at Trumbull's Bible Class and teachers' meeting, where the sparks were sure to fly when the two were together, each a man of originality and mother wit, and each highly esteeming the other. Dr. Wayland was familiar with his friend's habits of work, and he feared that Trumbull would completely break down. It was not his way to express that fear in commonplace phrase, as his after-dinner hearers and week-by-week readers will remember concerning anything Dr. Wayland put into words. Accordingly, in The Examiner of August 13, 1895, appeared, under the heading of "Notes of a Rambler," Dr. Wayland's letter for that week on "A Victim of Excess":

"The victim I now refer to is the hardest-worked man in Philadelphia, Dr. Henry Clay Trumbull, the editor of The Sunday School Times. I suppose we all have one vice (as many of us have one virtue), and perpetual labor is to him what rum and opium and gambling and smoking and chewing and horse racing are to some, and the seashore and the Adirondacks to others.

"About a year ago Dr. Trumbull was ordered by his physicians an absolute rest; so he went to Karlsbad, having first been forbidden everything that he wanted to eat and drink, and bidden to eat and drink everything he didn't want; he returned in the fall, and for a time gave some little signs of amendment; but alas! original depravity is hard to kill; soon he was at it again. . . . But penalty, though it move with leaden feet, usually gets there, and now he is again prostrate; but his physicians, among whom is Dr. Pepper, a prince in diagnosis, tell him that there is absolutely no injury of any organ whatever, that rest is all that is needed.

"Perhaps there is a lesson here. If he had been addicted to rum and tobacco, if he had been, for the last fifty years, every day hollowing and thinning the walls of his heart, and subjecting every internal organ to infamous abuse, I should now be writing his obituary instead of urging him to give himself half a chance for fifteen years more of labor. To him and to Dr. Conwell and to a few others I am disposed to say, 'Remember what the Master has said about the chief seats. Do not be so eager to go and get all the best places in the other world; do not be avaricious; do not be a monopolist; do not try to do all the work, so as to leave nothing for anybody else; do not subject yourselves to the unpleasantness of having it said to you by the great Father of us all, when you prematurely appear in his presence, "Why are you here? I did not send for you. Punctuality and obedience consist in being neither after nor before your allotted time."

"But, unfortunately, all these exhortations will be laid to heart by the man who never knew what it was to work, who started tired, and who scrupulously avoided exertion. He will take this article to himself, and will read it to his wife, and will say, 'Ah, my dear, don't let me undermine my constitution as dear Dr. Trumbull has done by inordinate effort.' The laziest man, the man who never did a stroke of work, who is quietly and uncomplainingly supported by his wife, is always the man who sits on the piazza of a Sunday morning and sings in vociferous tones, 'Welcome, sweet day of rest!'"

NORTHFIELD, MASS.



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**The Euphrates  
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**Restoration of the Palace of  
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The following incidents are related by the Reverend James W. Runciman, B.D., of the Church of Scotland at Udaipur, India. The quotation is from - "Life and Work," The Record of the Church of Scotland for November 1930.

"The scene is a hot street corner in the evening. A crowd of all castes, with a few Brahmans at clean distance on the outskirts. The missionary, sensing a question in the hearts of the people, asks if there is anything he can explain. Immediately the Brahmans push through the crowd.

"Yes, sahib," they say, "there is a question. Here in this Native State there are four Englishmen; three of them hold their appointments from the Imperial Government, or from the Raja, and are secure. We Hindus and Mohammedans can own land and property here. You alone of all the people in this State have no citizen rights; and yet, when we see you walking in our bazaar, we say, 'There goes the only free man in this State.' Padri Sahib, tell us! What is it you have that we have not? for it is that we want.

"Again a Native State. A beautiful garden below the shadow of the palace. The elite of the State gathered to hear one of India's leading nationalists, a Cambridge and Moscow graduate. The occasion of his visit was really that something might be done to stop a movement towards Christianity that had begun among the hill people of the State. The missionary, nevertheless, was invited to attend.

"On his arrival on the scene, one of those topsy-turvy things happened that draw one's heart to the Indian - the missionary was asked to preside over the meeting. A laughing protest only evoked the assurance from the speaker, 'Nothing would give me greater pleasure than to have a Scottish missionary as my chairman.'

"So it was arranged, and for two hours we listened enthralled to the passionate outpourings of a man's soul. In biting words, out of a sore heart, the speaker exposed and stirred every sore in the life of the land. None was spared - Brahman or outcaste, king or subject, Hindu or Christian, Briton or Indian. From one point of view it was abuse, virulent; from the other it was a cry.

"At the close, he quietly thanked his audience in these words: 'I have to thank you all for allowing me to speak as I have done for two hours, abusing all that you hold most dear. But you must have noted that there was one whom I did not even criticise. And, indeed, he is above all my criticism, or any man's - the Lovely Lord Christ.'

"A number of Continental delegates to the Jerusalem conference feel constrained to put into words the conviction which we hope is common to all delegates, <sup>namely</sup> that all our mission work is based exclusively on the great acts of God for the redemption of mankind; in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament metanoia required of all Christians.

"In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

"Further, <sup>we</sup> do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel,' banding together all men of goodwill across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is.

"In view of the ominously rising tide of syncretism in the modern world and the fact that the missionary movement is inevitably bound up with modern civilization, with its blessings and its curses, we regard it as an urgent duty for Protestant missions of all lands to stand firm on the basis of the way of salvation set forth in the whole Bible."

SOUTH AMERICAN RELIGIOUS PROBLEMS

Documente from some intellectuals of Brazil

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From a letter to Prof. Erasmo Braga, by an intellectual of Brazil,  
a member of the Academy of Letters of the State of Rio:

"Good citizens, members of the well deserving group to which you belong, are sowing, on fertile soil as well as dry ground, the noble ideas that work for a high morality.

Such a great task, undertaken with a large vision, is a firm foundation upon which may be built, or better, re-constructed those many things we are now lacking, which neglect has destroyed and lamentable perversions have corrupted.

Go on, my brave countryman, to every valley far and wide casting the seed to the favoring winds. The fruits shall come, as they always do, when heaven is on the watch and bestows divine blessings on the bands whose labor is moved by a faith which commands loving effort in response to the cravings of the land."

A graduate from the Normal School of S. Paulo writes:

"I cannot say that I have a definite religious attitude. I attend Protestant services and Roman Catholic ceremonies, when new or renowned preachers come to the town where I live. My family is un-churched, as a large number of Brazilian families are now -- they are tired of an old cult, which has lost its grip on us, and have drifted away, carried to and fro by social currents of every description. Faith is on the wane; morality has withered.

I read my Bible, when I need consolation and guidance-- this is my great text-book on Ethics."

One of the outstanding doctors, author, philanthropist, the "apostle of temperance" in Brazil, said:

"I am myself a Roman-catholic, but all of you, who preach sincerely and in earnest, have an enormous task. You may, if you will work with true devotion, save this generation which having lost confidence in the doctrines of the dominant church, may be compared to sailors from a sunken ship, grasping for straw and chips of wood with which to save their lives. This is the reason why superstition and mysterious cults are so popular among us."

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## The Story of the Christian life of my mother.

### I. Her age.

Now she is an old woman of sixty years in age. So feeble and weary that she waits every day to reach on her Everlasting Rest. She is pleased to labour for her Lord in a strange country in her old days.

### II. Her life with her Husband.

She lived with her husband forty years. But he was a drinkin man. At once he went to other Country he did not come back to his own country till twelve years. But in this time my mother was in a poor condition. But in pure spiritual life. And when he came back to his home he was a drinkin man till twinty six years. then my mother was in a great trouble to see him a drinkin man every day And to receive many drinkin guests every day. Now she was asking God to bring her some blessed days in which she would have many spiritual guests (preachers) to minister them. Now I see that God had heard her request.

At last she lived with her husband in Christian life only two years. It was blessed years but alas very short. In those two last years my father was a true Christian man indeed, he did not drink wine at all.

### III. Her Repentance.

Till thirty years she was a Nistorian woman. But after that she received the Lord Jesus Christ in her heart by hearing preaching of Iostur Iohhanan Doomon, about the story of Lazar, Mary and Marta. From that time she began to pray, to give her heart to her Lord and to try to work for him as much as it was possible for her.

### IV. Her desire to see me a preacher.

When I was a little boy only seven years old my mother prayed and asked God to make me a preacher to work in his Ministry: Then she sent me to school though she had no money to spend. Because my father was a drunkin man and very poor. Then she worked hard and bought the books which I was need. Now my father was in Rusia till I became twelve years old. when he came back to his home he tried to let me not go to school. But he could not because we could not obey on him. Then he tried to send me to the school of English-men. But that too it was very impossible for him. Then he let me free to go to my school. When I became (20) twenty years old I was finished the Thialigy Course in Orumiah Collage. Now I am working with my old mother in the blessed ministry of our Lord Jesus Christ, in the city of Kermanshah. My mother is so much pleased to see me preaching as she asked God fifteen years ago. She has many labours indeed for Jesus sake in that strange Country in her old age and last days.

Yours in Christ

Iusho Doomon,  
Orumiah.

V. Our journey on to Yermanshah.

One day I asked her, "Mother are you ready to go to another place and work to God?" "Yes dear son I am ready to go every where that God calls me". Then I told her "Mother we must go on to Yermanshah". Yes I am glad to go and work in the Blessed Ministry.

In that day which we were all ready to go on to our journey, We received a letter from my brother which was in Badkuba stranger for twenty years. He was writin that I will meet you in Crumiah after one month. Now my mother had a great trouble, She did not knew what to do! To come with me onto Yermanshah? Or to stay in home to see her dear son, which she had saw him not for twinty years? After some prayers, She said I will go onto Yermanshah, for Jesus sake.

For all days which we were traveling by old mother was praying, and asking God to proteckt and save us from all kinds of dangers.

God heard her and saved us.

We traveled two days through largest, and highest mountains when we did reach to a little village in a vally by mother said "dear son now we have gone out to another world". Then we laughed a little and answered her that when we are traveling onto Heaven we must pass through many highest Mountains.

Now we are in Yermanshah.

My mother speakes with Maldanian Jews and Muslins women. And then are pleased to hear from her, the word of God.

I hope all brotheren and sisteren will remember us in their prayers.



DISSATISFIED BUSINESS MEN

Several business men, accustomed to handling large interests, met and were discussing their affairs, when one of them said:

"Look here! for my part, I am not getting sufficient satisfaction out of this. It is all very well this business success, but it does not seem to me to contain a rational end of life. We are talking to-day about the rationalisation of industry. A far bigger and more pressing problem is the rationalisation of life. What we want is an adequate purpose."

"Exactly," said another, "that is how I am feeling, and I am glad you have mentioned it. I want to get washed out of these everyday things, and get a glimpse of something that lasts."

Said the first speaker again: "There certainly is a sort of life that does not end in dissatisfaction. I get a glimpse of it at times sufficient to know that there is a great Reality somewhere. And what I want to know is my relation to this thing that lasts. Is there a road that does not narrow down like other roads, but widens out for ever into better thought, and will and hope?"

These business men had got a breath of the Immortal Sea. It is how we are built. We need God. We need God before everything else. Life can be full at times of such weird happenings, and death is such a big adventure. But all things, even death, become more familiar when we come to know that God, the Father of Jesus Christ, is in the midst of them.

That is what these men were groping after—the knowledge of such an One. There is only one voice, the voice out of the unseen; there is only one message, the message that our souls catch out of the spiritual world, that can cast a lasting spell upon these lives of ours. There is no real and lasting success outside of God.



Archbishop Benson's Principles.

Not to call attention to crowded work or petty fatigues or trivial experiences.

To heal wounds which in times past my cruel and careless hands have made.

To seek no favor, no compassion; to deserve, not ask for tenderness.

Not to feel any uneasiness when my advice or opinion is not asked, or is set aside.

EXTRACT FROM LETTER TO DR. SPEER  
FROM  
REV. GEORGE W. BORDEN  
8/12/35

"Your kind response to my last, together with the enclosures from the Sidebotham letters came recently. The latter sound familiar as of my own father's mission work in Michigan from 1843 till 1893 plus, a little over fifty continuous years; at first in wilderness with only one short piece of R. R. Beginning at Battle Creek with horse and saddle-bags, on trails through the forests, he took his stipend in "kind", money being almost nil; educated and sent out in Christian service six children, as the land began to bloom, the oldest child still living (92) at Buffalo, N. Y., in a "Home" paid for by hereelf, one here, one in Florida.

"Ten years before he went home, this boy began to take up his mission work, and has continued from '83 until '95, beginning in N. B. Canada, where I married in a Scotch Elder's family; then in Nebraska, whence, by death of my wife after two years, another year in N. B.; then in a small rural town in N. Y. State for five years, where a new brick church was built just after I left. Then two years in a Michigan lumber camp, where a church was organized, and a building erected. Thence back to Auburn, Nebraska for eight years, where a new modern brick church was erected shortly after my resignation. This was necessitated by my serious deafness; then to Oklahoma of which I have told you, where I opened a photograph gallery and operated a market garden, and later a farm of 160 acres; meantime carrying on the Sabbath work in rural places free of any cost.

"My income all these years had been less than \$700 per year except at Auburn, where it was \$800 and manse, (so far as the church was concerned) but our five children were schooled and let go, all devout Christians and self-supporting; one son is a Ruling Elder in Chickasha, Oklahoma, the other the same in the 'North' church in Denver.

"During these Mission years I borrowed money and built mostly with my own hands, three two-story commodious houses to save rent and removals, and paid back the money; meantime and for over 52 years, a tithe of all income (above debt) \$5600. in cash has been repaid to the church plus taxes on real property, and as a free citizen, my poll tax, though exempt as a preacher.

"You will say I boast; so did Paul, and with reason. I never would take a 'donation', but what little salary was promised was always paid, I have always been tenacious of the Word of God, uncompromising in loyalty to my pledges whether to the church standards, or any other, and I scorn a 'mental reservation.' As a minister of the Gospel, Mrs. Borden has effected more than half of the precious results; brought 13 new members to the Session here in the last few weeks before invalidated by heart failure."

SHERWOOD EDDY'S CONFESSION OF FAITH

1. I believe in the inspired word of God, in its revelation of God, the loving father and his will for me.

For thirty years I have made it the central habit of my life to read God's word every morning. It is worth more to me than all the other books that have ever been written. I treasure it. I read it. I seek to bring the students by hundreds and thousands into classes for the study of God's inspired word.

2. I believe in the incarnation of God in Jesus Christ as His Son, our Lord. I believe in Jesus' way of life and His call for us to come and follow Him.
3. I believe in Jesus Christ, as the risen, divine Saviour, offering us eternal life here and hereafter. I believe in His resurrection. I believe in His divinity. I believe in His deity. I believe that He was the Very God of Very God, incarnate and Manifest in the flesh. I believe He was and is the Son of God, and the only Saviour of the world. For Him I live and for Him I would die.

I have preached His gospel for thirty years and I have seen it saving men east and west, wise and simple, Buddhists, Confucianists, Mohammedans, Hindus, Skeptics, Agnostics and nominal Christians. I believe that His gospel is the power of God unto salvation, and that there is no other name given under Heaven whereby we may be saved. I have not altered in my unswerving faith in him, nor in my work of winning men to Christ and his Kingdom.

4. I believe in his vicarious atonement. I believe in the great eternal law of sacrifices springing from the heart of God, whose very nature is life, that He so loved that He gave His only begotten Son. I believe that "God was in Christ reconciling the world unto Himself", that in His cross we see the very suffering heart of God. I believe that Christ calls us not only to repent and receive His offer of free forgiveness but to take up our cross and follow Him.
5. I believe in the law of love, and in the coming of His Kingdom. I am preaching sin and salvation through Christ, both salvation for the individual and the application of Jesus' teaching to the whole of life in all its relationships. I believe it is not Christian to profess our faith in Christ on Sunday, and then deny Jesus' way of life the other six days of the week. I believe we must apply Jesus' way of life not only to the saving of the individuals but to our business, to our racial relations and to our international relations for the abolition of war.

Then Jesus Christ is to me the Way and the Truth and the Life.

The following statement was sent to me by a friend in Kansas City. I judge it is from the St. Louis Christian Advocate sometime in 1928. It is entitled - "A Mother's Charge to her Son." It would seem to have been taken from the Central Christian Advocate.

We cannot think of a title more fitting to what goes in this issue of the St. Louis Christian Advocate on our Spiritual Life page than the title quoted above. It is the apt heading written by Dr. Ben B. Brummitt, editor Northwestern Christian Advocate, to what Mrs. Edwin Holt Hughes rose in her place and spoke when her son, Edwin Holt-Hughes, Jr., was ordained an elder, his own father, assisted by two other bishops and several presbyters, officiating. Says Dr. Brummitt: "When their part was finished, a moment of reverent silence ensued, during which this woman arose in her place and stepped to the front. The wife of the newly ordained elder also arose, and stood by her husband's side. . . . And then to the surprise of all, Mrs. Edwin H. Hughes, wife of the bishop resident in the Chicago Area, began what we think must be the most extraordinarily human and moving address that has ever been spoken at an ordination service in our church. . . . We do not envy the man or woman who can read this profoundly simple utterance without tear-brimmed eyes and a choke in the throat. Its expression of the essential and eternal mother-heart is beautifully joined to a noble conception of the place of woman in the Christian scheme."

My Son; Perhaps no one present will be more surprised than yourself, by the announcement just made, that I am to speak some words to you.

I have never felt that my work was to be done in public. It has always been peculiarly difficult for me to take even a small part in a public gathering. I have felt that the home was the sanctuary wheremin my main service was to be given, and that God's will for me had made the cradle of my children the altar of my work.

If your ordination were being conducted at a great conference session, I should take no spoken part. But this is an intimate place, and an intimate hour. The congregation is made up largely of your inner family circle, of your closer personal friends, and of your own dear people. I try, therefore, to persuade myself that we are a domestic group; and that, even as your father gave you a charge when you were ordained deacon, so your mother's voice may make no discord now that you are being ordained by him as an elder in the Church of God.

I have been glad to find that there is a Mother's Bible within our larger Bible. Women with little children in their arms, and women standing beside their stalwart sons, are not strangers in the Holy Book. As I have looked forward to this hour, I have frequently thought of the tender story of Hannah and Samuel. Hannah was the wife of Elkanah. Their sorrow was that they had no children; at any rate, that was Hannah's sorrow. So she went into God's temple at Shiloh, and, bowing at the altar, prayed, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid," and "wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." Eli, the priest, mistook her moving lines of prayer for the utterings of drunkenness. But Hannah said gently, "No, my lord, I am a woman of sorrowful spirit" and "have poured out my soul before the Lord." The priest, believing in her sincerity, said, "Go in peace; and the God of Israel grant thee thy petition." So little Samuel came to the long-waiting mother.



When he was old enough to be away from her she took him up to the Shiloh temple and said to Eli: "For this child I prayed." "Therefore I have lent him to the Lord: as long as he liveth he shall be lent to the Lord."

"In essence, this story is our own. The two children that preceded you were girls, one of whom stayed with us a little while. You were the third child; and how well I recall that November day when you came to us and your eager father went over the Walden Center parish telling of the arrival of the personage son.

Our lovely people immediately gave you a preacher title. You were to them "The little minister," and they insisted against your father's first intent, that you should take his precise name. That was our day of dedication; their dream and ours is being fulfilled tonight. We gave you to God. We have never taken our gift away from Him.

You did not go as a child to any distant temple; and I did not have the loneliness that came between yearly visits when "a little boat" was carried to Shiloh - as Samuel's mother did. But I can share the sentiment of the poet who represents Hannah as saying to God concerning her son,

"Lord though he rise a prophet unto thee,  
May he remain a little child to me."

We have not felt that in giving you to God we have taken you from ourselves. Rather have we felt that since the day when you concluded to preach the gospel of his grace and love, you have been ours more than ever, because our parenthood is itself from God with whom we reverently and gladly share his own gift.

Perhaps, also, I shall not be deemed immodest if tonight I claim a small place in the company of New Testament women. When the Virgin Mary received the revelation of her wonderful motherhood, she sang her song of thanksgiving, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden." "He that is mighty hath done to me great things; and holy is his name."

I know that this song of Mary is not all. There was Simeon's revelation to her, "Yea, a sword shall pierce through thy own soul also." It is true that mother's know their own kind of pierced souls; they do become acquainted with spiritual swords. Mary stood by the Cross of Calvary; and the sword thrust into the Saviour's side toughed his mother's heart as well. But, my son, we shall not find fault with any little Calvaries that may come to you or to us, if only they have their part in the redemption of the world.

It may be also, that through the years there have been times when another mother has said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." It may even be that sometimes we were mistaken, as Joseph and Mary were. Yet all this sank down into a glad forgetfulness, or else rushed up into a glad remembrance, when at last we heard you say, "Wilt ye not that I must be about my Father's business?" Tonight our deep and sincere prayer is that you may never be about anything else!

Nor can I fail to think of another biblical story. There are not many details in the picture which is given in Paul's second letter to Timothy. Evidently Paul had no son of his own. So his heart adopted the young disciple, and the epistle begins, "To Timothy, my dearly beloved son!"

In a few moments another person steps modestly into the scene. We hear Paul saying, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice."

So far as I know Eunice had nothing to say, save as she spoke through her son. Yet what a message she has given us after all? Let us rejoice, too,

that she was mentioned in connection with Timothy's ordination. For the next verse contains the words. "Stir up the gift which is in thee by the putting on of my hands." So Eunice in some deep and spiritual way was present when the presbytery consecrated her son to his holy work.

May we not believe that there is a material succession as well as an apostolic succession? God surely brings mothers and grandmothers into an hour like this. He allows us to come quietly to the altar of ordination. Probably I shall not be blamed if for this first time in my life, I become a spokeswoman for that company of mothers who rejoicingly give their sons to God to be his priests and prophets, and especially to be the interpreters of that paternal grace out of whose abundance our own love comes. Tonight I hear a voice not unlike that of an angel and it says, "Hail, thou that art highly favored, the Lord is with thee. Blessed art thou." My heart responds with nothing but gratitude.

Years ago I sat in the rear of a California Church on a Sunday afternoon when your father was ordaining a splendid group of young men to the ministry. I was impressed then as never before, with the place that the ministers' wives and children had in the ritual of our great church. The words came into clearness, "Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?"

On that day I caught sight of many parsonage homes; I saw many fathers and mothers, brothers and sisters, and sons and daughters, gathered there about that altar. I know that no geography could keep their hearts away from that solemn event, and that "though sundered far" they would still meet around the "common mercy seat." Tonight we of your own household are here - father, mother, brothers, sisters, wife, sons, daughter, cousin, your beloved aunt. Your friends and your ministerial comrades join with us, and with you, in this sacred giving of yourself to the good God.

It does not seem long since that morning when God placed you in my arms. I had no feeling then that you left his arms when you came to mine. Again tonight, as I have so often done, I place you in the arms of God. I have no feeling now that you leave my arms when I place you in his. You are my son the more because you are His son the more. I gladly give you to Christ, utterly and forever! You are to be the Saviour's minister. He will keep you, guide you, comfort you, strengthen you.

If by His providence I go to the Heavenly home before you do, I shall wait for your coming in the proud confidence that, even as once you came back to me with the decoration of honor on the worn coat of a young soldier, so then you will come to me with the badge of the Lord Jesus upon your heart; and may its inscription be, "Well done, good and faithful servants."

LETTER FROM MISS EMILY SIDEBOTHAM AFTER HER FATHER'S DEATH FEB. 6, 1929.

"On February 6, my father, Rev. William Sidebotham, entered into his well-earned rest after an illness of only ten days of bronchial pneumonia. He had been unusually well all winter, and we were hoping for him a few more years of life. He would have been eighty-four the first day of April. We know that he is happy now, united with my mother, whom he has missed more than we have realized, and my brother Richard, whose work in Korea was so dear to my father's heart. Our only sorrow is for ourselves in our loneliness.

"When we opened his will, we found a sheet of instructions. Among them was the following:

"After my funeral expenses are all paid, take \$100 for flowers. Do not buy flowers, but send it to Dr. Speer, asking him to see that it is used for work in Korea in memory of my son Richard."

"So I am enclosing a check for that amount. I am glad father was able to do this, and that he had commissioned me to carry out this wish. You may remember that he sent a similar amount at the death of my mother three years ago.

"During the last eight and a half years that I have been at home caring for my parents, I have realized more possibly than the other children how dear the work of His Kingdom was to their hearts. I have appreciated more than ever before the sacrifices they made in their earlier years, that we might be educated, and I have come to understand a little more fully the joy they had when we all entered Christian work. I feel as though we had been left a great heritage, something that will be an inspiration to us all our lives. We have a precious memory of a wonderful mother and father."

SHERWOOD EDDY'S CONFESSION OF FAITH

1. I believe in the inspired word of God, in its revelation of God, the loving father and his will for me.  
  
For thirty years I have made it the central habit of my life to read God's word every morning. It is worth more to me than all the other books that have ever been written. I treasure it. I read it. I seek to bring the students by hundreds and thousands into classes for the study of God's inspired word.
2. I believe in the incarnation of God in Jesus Christ as His Son, our Lord. I believe in Jesus' way of life and His call for us to come and follow Him.
3. I believe in Jesus Christ, as the risen, divine Saviour, offering us eternal life here and hereafter. I believe in His resurrection. I believe in His divinity. I believe in His deity. I believe that He was the Very God of Very God, incarnate and Manifest in the flesh. I believe He was and is the Son of God, and the only Saviour of the world. For Him I live and for Him I would die.  
  
I have preached His gospel for thirty years and I have seen it saving men east and west, wise and simple, Buddhists, Confusionists, Mohammedans, Hindus, Skeptics, Agnostics and nominal Christians. I believe that His gospel is the power of God unto salvation, and that there is no other name given under Heaven whereby we may be saved. I have not altered in my unswerving faith in him, nor in my work of winning men to Christ and his Kingdom.
4. I believe in his vicarious atonement. I believe in the great eternal law of sacrifices springing from the heart of God, whose very nature is life, that He so loved that He gave His only begotten Son. I believe that "God was in Christ reconciling the world unto Himself", that in His cross we see the very suffering heart of God. I believe that Christ calls us not only to repent and receive His offer of free forgiveness but to take up our cross and follow Him.
5. I believe in the law of love, and in the coming of His Kingdom. I am preaching sin and salvation through Christ, both salvation for the individual and the application of Jesus' teaching to the whole of life in all its relationships. I believe it is not Christian to profess our faith in Christ on Sunday, and then deny Jesus' way of life the other six days of the week. I believe we must apply Jesus' way of life not only to the saving of the individuals but to our business, to our racial relations and to our international relations for the abolition of war.

Then Jesus Christ is to me the Way and the Truth and the Life.



JAN 7 1912

Ans.

"THE LESSON OF THE DAY"

"It is a gloomy moment in history. Not for many years - not in the lifetime of most men who read this paper has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.

In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel an indifference (which, happily, no man pretends to feel) in the issue of events.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom - the wisdom of honor, of faith, of sympathy and of charity - no man need seriously to despair: And yet the very haste to be rich, which is the occasion of this wide-spread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Good Friends - Let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In time of peril we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed and beloved as a great light in darkness."

The above article is reprinted from  
Harper's Weekly - Vol. 1 - Page 642 - of  
the issue dated October 10, 1857 - 74 years ago.

From *Siff*

The following incidents are related by the Reverend James W. Runciman, B.D., of the Church of Scotland at Udaipur, India. The quotation is from - "Life and Work," The Record of the Church of Scotland for November 1930.

"The scene is a hot street corner in the evening. A crowd of all castes, with a few Brahmans at clean distance on the outskirts. The missionary, sensing a question in the hearts of the people, asks if there is anything he can explain. Immediately the Brahmans push through the crowd.

"'Yes, sahib,' they say, 'there is a question. Here in this Native State there are four Englishmen; three of them hold their appointments from the Imperial Government, or from the Faja, and are secure. We Hindus and Mohammedans can own land and property here. You alone of all the people in this State have no citizen rights; and yet, when we see you walking in our bazaar, we say, 'There goes the only free man in this State.' Padri Sahib, tell us! What is it you have that we have not? for it is that we want.'

"Again a Native State. A beautiful garden below the shadow of the palace. The elite of the State gathered to hear one of India's leading nationalists, a Cambridge and Moscow graduate. The occasion of his visit was really that something might be done to stop a movement towards Christianity that had begun among the hill people of the State. The missionary, nevertheless, was invited to attend.

"On his arrival on the scene, one of those topsy-turvy things happened that draw one's heart to the Indian - the missionary was asked to preside over the meeting. A laughing protest only evoked the assurance from the speaker, 'Nothing would give me greater pleasure than to have a Scottish missionary as my chairman.'

"So it was arranged, and for two hours we listened enthralled to the passionate outpourings of a man's soul. In biting words, out of a sore heart, the speaker exposed and stirred every sore in the life of the land. None was spared - Brahman or outcaste, king or subject, Hindu or Christian, Briton or Indian. From one point of view it was abuse, virulent; from the other it was a cry.

"At the close, he quietly thanked his audience in these words: 'I have to thank you all for allowing me to speak as I have done for two hours, abusing all that you hold most dear. But you must have noted that there was one whom I did not even criticise. And, indeed, he is above all my criticism, or any man's - the Lovely Lord Christ.'"

Extract - Editorial Notes  
The National Christian Council  
(India, Burma & Ceylon)  
July 1934

THE CAREY CENTENARY

A century has passed since Carey died-- 'The eternal gates were opened for him on June 9, 1834' -- and the occasion is one alike for reflection and thanksgiving. We are all debtors to Carey and we mark with gladness the compound interest we are called to pay with the increasing years. In this issue will be found an article on 'The Carey Heritage,' written by Mrs. Barclay whose husband is on the staff of Serampore College, and in the next REVIEW we hope to have the privilege of publishing an article from our old friend the Rev. William Carey of the Baptist Missionary Society, himself a worthy descendant of his famous forbear. Although retired from active service, Mr. Carey is still with us to help us keep alive the memory and spirit of one of the greatest souls God ever made.

A fashion is growing among us to underline the mistakes of the missionary pioneers. This may be the outcome of the wisdom that comes after the event, or, what is more likely, inability to read bygone situations as they faced the men and women of that day. The fashion is not without responsibility for what seems to us the success of today may assume another complexion a hundred years hence! In the case of Carey the receding years but throw out in clearer relief the understanding and wisdom with which he did his day's work. Allied to that understanding and wisdom was a fidelity to Christ and His Gospel we do well to maintain. In three great regards, Carey has kept abreast of informed missionary thinking, and he still leads. He recognized the importance of domiciling the Christian message in the vernaculars of India, and his achievements in Bible translation have never been excelled. He early saw clearly, what many today see dimly-- the necessity of raising up an adequate Indian ministry and he gave us Serampore, a heritage as rich and hopeful as any we have today. Accustomed to attempt great things for God, and to expect great things from God, he accepted without hesitation the hazard of self-support. It is recorded that 'From the day of appointment in 1793 to the day of his death, Carey did not receive more than £500 from the Society's funds. He earned his own living and contributed something like £40,000 or more to the Baptist Missionary work in India.' That is an amazing record.

We are thinking much of missionary methods in these days. Can we better those of Carey and his colleagues as set out in the historic Serampore Covenant? This is a covenant that never grows old.--

1. To set an infinite value on men's souls.
2. To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the Gospel.
4. To watch for every chance of doing the people good.
5. To preach 'Christ crucified' as the grand means of conversions.
6. To esteem and treat Indians always as our equals.
7. To guard and build up 'the hosts that may be gathered.'
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation--since Indians only can win India for Christ.
9. To labor unceasingly in Bible translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the Cause, 'not counting even the clothes we wear our own.'

'Let us often look at Brainerd' they say, 'in the woods of America, pouring out his very soul before God for the people. Prayer, secret, fervent, expectant, lies at the root of all personal godliness. A competent knowledge of the languages current where a missionary lives, a mild and winning temper, and a heart given up to God--these are the attainments, which more than all other gifts, will fit us to become God's instruments in the great work of human redemption.'

It is written of Carey that 'his whole desire went out to meet the Will of God.' Therein lay the secret of his success.

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AMERICA'S BIG PROBLEMS AS A SYMPATHETIC FOREIGNER SEES THEM

1. Synthesis of Esthetics with Ethics. In order to make up for cultural deficiencies and provide for leisure, emphasis is being placed on the fine arts. But these arts without higher purpose would degenerate into mere thrills and excitements. Esthetics divorced from life and enjoyed for leisure and pleasure are likely to run into undesirable channels.
  
2. High Standard of Living. It is essential to define this phraseology. How high? There is bound to be a gradation lower and higher, and merely emphasizing the high standard of living is making everyone eternally dissatisfied, for there always is somebody richer and with a better car.
  
3. Uncertainty in Religion. Her stand on religion needs to be defined, whether she accepts only Christianity or no religion or joins the world in a religious and spiritual quest without distinctions, such as Christianity, Hinduism and other Isms.



## Some quotations collected by Dr. Holland

Hindu Prof. of Modern Hist. (S. India)

"My study of modern history has shown me that there is a Moral Pivot in the world, and that more and more the best life of East and West is revolving about that Pivot; that Pivot is Jesus Christ."

A Hindu Prof. (Allahabad)

"The thing that strikes me about Jesus Christ is His imaginative sympathy. He seemed to enter into the experiences of men and feel with them. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich, and the guilt of the sinner. And who shall we say that He is? He called Himself the Son of Man. He also called Himself the Son of God. We must leave it at that."

Editor, "Indian Social Reformer."

"The solution of the problems of the day depend upon the application of the spirit and mind of Jesus to those problems."

Hindu Judge.

"If to be a Christian is to be like Jesus Christ, I hope that we will all be Christians in our lives."

Hindu Prof. (N. India)

"Jesus Christ is the best character that has appeared in human history. No other such personality has ever appeared in our world."

A Mohammedan Judge, (N. India)

"Jesus is as near being God as is possible to be. In the truest sense He is the Son of God."

Brahmo Samajist.

"There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

Paree Principal to Hindu students.

"Now that we are going to get self-government, are we ready for it? Have we enough of the spirit of self-sacrifice? In order to get it, it would be well to study and follow the example of Jesus Christ for He was supreme in self-sacrifice."

Gandhi:

"The great example of history exemplifying all that I imply by non-cooperation with evil, is Christ."

Mr. Nararajan, Editor of "Indian Social Reformer".

"It is curious that while it has shaken the faith of some people ..... in the efficacy of morality and non-violence as a political method, it has prompted a much larger number, including several who had set themselves for years to counteract the proeclytising work of Christian missions to turn to the figure of Christ upon the Cross in reverent contemplation."

Orthodox Hindus, militant Arya Samajists, devout Mohammedans and, of course, Brahmans, have had their minds turned to Calvary in commenting upon the vent. It may be said without exaggeration, that the Mahatma in jail has achieved in a short while what Christian missions had not in 100 years with all their resources of men and money - he has turned India's face to Christ upon the cross."

"What is needed today, it seems to me, is that conviction which should amount almost to a religious repentance that we Chinese are backward in everything and that every other modern nation in the world is much better off than we are. We must know ourselves. We must confess that we are terribly poor and that our people are suffering miseries which justly horrify the civilized peoples. We must confess that our political life is corrupt to the core and that most of our homes are nests of crime, of injustice, of oppression, lynching and suicide. We must see with open eye that we are ruled by militarists who arose from banditry and from the scum of society and whose education and training never qualified them to rule, and by politicians who have no livelihood other than politics and who are never regulated by any system of civil service.

"And for all this we must have ourselves to blame. We have bound the feet of our women for a thousand years and smoked opium for centuries, thereby greatly weakening the race and polluting its moral fibre. And we have wasted the brains of our scholars by making them spend six long centuries mastering absolutely useless gymnastics for competition in the examinations. And we have resisted all pressure for reform and modernization, even in the face of the grave danger of the country being partitioned among the Powers. We are only reaping the ~~harsh~~ fruit of the sins of our fathers and ourselves.

"Let us no longer deceive ourselves with self-complacent talks about imperialistic powers hampering our national progress and prosperity! Let us read the recent history of Japan and bury our conceit and self deception once for all in shame and repentance.

"And then when we have fully and whole-heartedly repented, let us resolve, solemnly and religiously resolve, that we must learn."

(From Foreword of Dr<sup>s</sup> Hu Shih -  
To Brochure of Julian Arnold, "Some Bigger Issues in China's Problems.")



Last Letters of Dr. Wilson

To my Beloved Wife.

Life has been a struggle for some weeks now on this return journey from the Pole--so much so that I have not been able to keep my diary going. To-day may be the last effort. Birdie and I are going to try and reach the Depot 11 miles north of us and return to this tent where Captain Scott is lying with a frozen foot....I shall simply fall and go to sleep in the snow, and I have your little books with me in my breast-pocket....

Don't be unhappy--all is for the best. We are playing a good part in a great scheme arranged by God himself, and all is well....I am only sorry I couldn't have seen your loving letters, and Mother's and Dad's and the Smiths', and all the happy news I had hoped to see--but all these things are easily seen later, I expect.... God be with you--my love is as living for you as ever.

I would like to have written to Mother and Dad and all at home, but it has been impossible. We will all meet after death, and death has no terrors.... We have done what we thought was best.... My own dear wife, good-bye for the present.... I do not cease to pray for you,--to the very last....

To my Most Beloved Wife.

God be with you in your trouble, dear, when I have gone. I have written another short letter to you....

I leave this life in absolute faith and happy belief that if God wishes you to wait long without me it will be to some good purpose. All is for the best to those that love God, and oh, my Ory, we have both loved Him with all our lives. All is well....

We have struggled to the end and we have nothing to regret. Our whole journey record is clean, and Scott's diary gives the account.... The Barrier has beaten us--though we got to the Pole.

My beloved wife, these are small things, life itself is a small thing to me now, but my love for you is for ever and a part of our love for God.... I do not cease to pray for you and to desire that you may be filled with the knowledge of His will. (Later.) God knows I am sorry to be the cause of sorrow to anyone in the world, but everyone must die--and at every death there must be some sorrow.... All the things I had hoped to do with you after this Expedition are as nothing now, but there are greater things for us to do in the world to come.... My only regret is leaving you to struggle through your life along, but I may be coming to you by a quicker way. I feel so happy now in having got time to write to you. One of my notes will surely reach you.... Dad's little compass and Mother's little comb and looking-glass are in my pocket. Your little testament and prayer book will be in my hand or in my breast pocket when the end comes. All is well....

THOMAS JEFFERSON:

"I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands."

PRESIDENT GRANT:

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."

DANIEL WEBSTER:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

The Ushagram Schools

Mr. and Mrs. F. G. Williams, of the Methodist Episcopal Church, are doing a unique piece of work in their School in Ushagram. The ideal and general plan of the school, in some respects, resemble that of Moga, yet, in other respects, are quite different. The school is maintained in the form of a village, the children living in groups of 5-12 in small mud-houses, not in large brick dormitories such as are usually attached to our boarding schools. Mr. Williams' aim is to have the children live in an Indian rather than a foreign environment, and to be educated for, rather than away from, India, for India still lives in villages. An effort, of course, is made to build better homes than those usually found in village, more sanitary, better ventilated, more healthful and more attractive. The children are taught to beautify and keep clean the homes in which they live, and they do all their own work. Every house has its flower and vegetable garden and poultry yard. There are no house-fathers and no matrons; the village is self-governing. There is a bank out of which payments are made including weekly stipends for the boys and girls, and where deposits may be made and loans obtained on interest. One of the teachers is the manager of the bank, while specially trained boys serve as directors. The boys themselves keep the accounts and pay out and receive the money; there is also a cooperative store entirely managed by the boys. Thus the missionary in charge is relieved entirely of all the work and drudgery of keeping detailed accounts and looking after a boarding establishment.

The special reason, however, for this visit to Ushagram is found in a paragraph of Board Letter 69, dated November 10, 1930, in which Dr. Speer called the attention of the Missions to certain new types of residences and other buildings which had been erected in this place on a different scale from our traditional missionary bungalows and at very much less cost. He suggested that the Secretary should look into the matter and visit Ushagram. I have now done so and am very favorably impressed. All the buildings in this place, with the exception of certain brick buildings erected about 25 years ago and serving for some time as missionary residences, but now used for class rooms, are built of mud, with steel frames and concrete floors to protect against white ants. The house in which the missionary lives is built in the same fashion. It consists of about five or six rooms with bathrooms, provided with sanitary fittings, and was erected at a cost of Rs. 3,000/-. It is well ventilated, well lighted, cool, comfortable and attractive; a good deal more so than many a pukka, or pukka-kachcha, missionary house that I have seen. Mr. Williams assured me that the cost of up-keep is very small. Of course the boys in the school do most of the repair work. While I would not favor the erection of such houses in the city stations, yet for a village centre, or a rural reconstruction unit such as are suggested in Dr. Butterfield's report, I should think nothing would be more suitable. I would advise those who have to do with the erection of buildings in village centres to pay a visit to Ushagram. It is within two miles from Asansol, Asansol being on the main line of the East Indian Railway from Delhi to Calcutta.

The Completion of the Kingdom of God Movement  
Dr. Toyohiko Kagawa

"We must carry on activities which are more organized, more cooperative, and more filled with brotherly love:

- "1. We must be more earnest in evangelizing unoccupied territory
- "2. We must be more loving among Christians
- "3. We must realize love more fully in respect to people outside the churches"

"We must make our churches more warm-hearted. Especially in the villages if we want to establish Christian Churches, the type which is now prevalent simply will not do. When Christ met His first disciples, He led them to His own tent and they slept together. (John 1:39). In such hospitality there is the quality of warmth of which I am speaking; and unless we today manage ways to invite the young farmers and laborers to live with us, we shall not be able to manifest the love of Christ, who bore the sufferings of humanity."

"Unless we develop this sort of warm-hearted hospitality in our rural churches we shall not be able to win results. In the early years of the Meiji Era, Christian doctrine was new and unusual; but today science has made advances and the scientific view of the universe is more novel than that of Christianity. Thus Christian propaganda which consists merely of sermons has small effect on men's hearts. We shall find it absolutely necessary to do our evangelism by means of carrying Christ's love into realization in daily practice, and by furnishing a model of such love to our neighbors. Modern theological seminaries teaching only theory do not educate in this love-side of our religion. That is the reason why Protestant evangelism is at a standstill."

"Love is popular as an idea in the churches as they are at present, but it is not realized in action."

"The next step will be to create evangelistic agencies for each separate prefecture, to push into hitherto unevangelized districts and take possession of them for Bible Classes and evangelistic circuits...We must swell the available forces by adding large numbers of lay preachers, divide up the field between all possible workers, and make an aggressive attack upon it."

"Mission schools also from this time forward, instead of striving to become rippa or noted universities, will I hope develop into schools for the practical education of the ninety per cent of the Japanese population who can never hope to attend schools of 'higher' learning. In Denmark there are schools for teaching how to make ham and bacon, and schools which flourish while teaching carpentry."

"In a word, there is need for us who belong to Christ to be more in earnest about making Him known to the people at large, and to go to more pains about it (Col. 2:2). As we come to the end of the first period of the Kingdom of God Movement, I think we must plan not to relax our efforts, but rather plan from this time forward to put forth a hundred times, a thousand times as much energy, and go on to win the unoccupied evangelistic territory of Japan."



"In view of the presence of Christ in the work of missions and the promise of his Holy Spirit, the author criticises Protestant missionary strategy, which although wide in its range and wise in its methods, has at times shrunk back from closed doors. After paying tribute to the work of the Edinburgh conference and <sup>the</sup> gathering held at Jerusalem, the author says:

'From these shrewd tacticians we also might learn much, especially with regard to the appraisal of all natural factors. There is only one factor which has escaped their notice, and which they have not learned even from us; this factor is the cultivation of the religious courage and zeal that moves mountains - especially its cultivation to the degree in which this faith is possessed by our Catholic missionaries. Inaccessibility and persecution form no absolute barrier for this faith. Where neither road nor footpath leads, where land and people alike seem barred from every foreign religion and culture, where the executioner awaits every one who crosses the frontier - there our missionaries have penetrated with an intrepid scorn for death, and preached the doctrine of the Crucified. They have thus lent heroic testimony to the truth and strength of their faith. Contrary to every human calculation, success has frequently justified their course, because the world mission is the work not of man but of God. God, and he alone, is the great mission strategist, who by his providential guidance of the missions often shames the strong through the weak, and cancels merely human considerations. If the apostles and the early Christians had given any heed to such considerations, or been intimidated by the interdicts and bans of the state, Christianity would never have gained admission into the Roman Empire.'

From - "The Presbyterian Banner" March 23, 1953  
Review by Dr. Zwemer of Schniedlin's "Catholic Missionary Theory."

There was something else in Hollingsworth besides flesh and blood, and sympathies and affections and celestial spirit.

This is always true of those men who have surrendered themselves to an overruling purpose. It does not so much impel them from without, nor even operate as a motive power within, but grows incorporate with all that they think and feel and finally converts them into little else save that one principle. When such begins to be the predicament, it is not cowardice, but wisdom to avoid these victims. They have no heart, no sympathy, no reason, no conscience. They will keep no friend, unless he make himself the mirror of their purpose; they will smite and slay you, and trample your dead corpse under foot, all the more readily, if you take the first step with them, and cannot take the second and the third, and every other step of their terribly strait path. They have an idol to which they consecrate themselves high-priest, and deem it holy work to offer sacrifices of whatever is most precious; and never once seem to suspect - so cunning has the Devil been with them - that this false deity, in whose iron features, immitigable to all the rest of mankind, they see only benignity and love, is but a spectrum of the very priest himself, projected upon the surrounding darkness. And the higher and purer the original object, and the more unselfish it may have been taken up, the slighter is the probability that they can be led to recognize the process by which god-like benevolence has been debased into all-devouring egotism.

Of course I am perfectly aware that the above statement is exaggerated, in the attempt to make it adequate.

From Hawthorne's "The Scarlet Letter and the Blithedale Romance"  
Chapter IX - Hollingsworth, Zenobia, Priscilla.  
Pages 339, 400.